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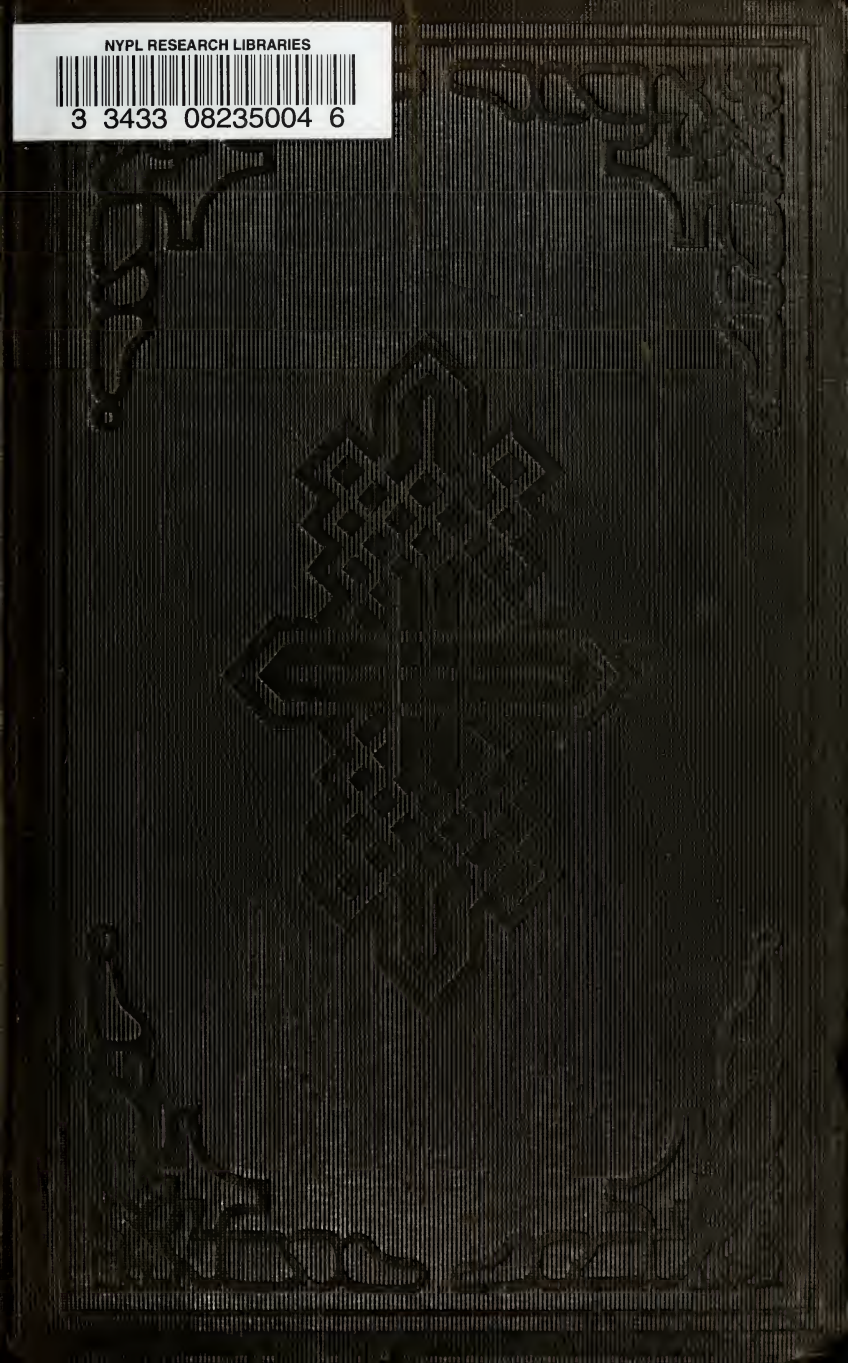

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MEMOIR

OF THE

LIFE, LABORS, AND EXTENSIVE USEFULNESS

OF THE

REV. CHRISTMAS EVANS:

A DISTINGUISHED MINISTER OF THE BAPTIST DENOMINATION IN WALES.

EXTRACTED FROM THE WELSH MEMOIR:

By DAVID PHILLIPS.

NEW-YORK:
M. W. DODD, BRICK CHURCH CHAPEL,
OPPOSITE THE CITY-HALL.
1843.

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ADVERTISEMENT.

The only apology which the compiler offers for the appearance of this volume, is the almost constant inquiry made respecting the extraordinary man whose history it records. This suggested the desirableness of publishing a brief Memoir of his character and labors, that American readers might be made more intimately acquainted with one of whom they had heard so much: after all, it is to be regretted that the portraiture here exhibited is but a very faint resemblance of the original. This work is principally taken from the Welsh Memoir, published in the principality soon after the death of Mr. Evans, to which is added a variety of incidents well known to the writer, and which occurred within the limits of his acquaintance of some thirty years with Mr. Evans. The candor of the reader is requested on behalf of the style in which the book is written, and particularly to the translation of those portions of Mr. E.'s writings which occur in the course of the work, for it was thought best to render them in

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language as nearly as possible to that which he would have used himself had he written in English.

That the Divine blessing may attend this humble attempt to magnify the grace of God, which was so eminently displayed in the subject of these pages, shall be the constant prayer of the compiler. D. P.

New-York, Nov. 20, 1843.

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RECOMMENDATIONS.

The name of Christmas Evans is already widely known. The extract from one of his sermons, generally published under the title of the "*Specimen of Welsh Preaching*," has been sufficient, among Christians speaking the English language, to establish his character as a preacher of sublime genius, and of lofty powers of imagination. For his genius and power in the pulpit, Robert Hall is well known to have had him in high admiration. It is not perhaps as generally known among American Christians that he was equally eminent for piety and ministerial usefulness. The Memoir prepared for the use of English readers by his countryman, the Rev. D. Phillips, as exhibiting his unremitted labors, and the blessing of God that accompanied them, and the simplicity, devotedness, and disinterestedness of his character, will be found, in the judgment of the subscriber, one of interest and value.

To the Baptists of the United States it may have also still another recommendation, as bringing to their view the character and habits of the numerous and flourishing churches of their denomination in the Principality of Wales.

WILLIAM R. WILLIAMS,

Pastor of Amity-st. Bapt. Ch. New-York.

I cordially unite with Brother Williams in his commendation of Christmas Evans, and in the desirableness of having his Memoirs printed and circulated in the United States. He was a man of God, and eminently useful in his generation.

The manuscript prepared by Brother Phillips I have read with deep interest. I find Brother Evans exhibiting, with great clearness and power, the distinguishing doctrines of grace throughout his *ministry;* and his cheerful, humble, and devoted *life*, as presented in these Memoirs, exhibits with equal clearness the holy practical influence of the doctrines he preached.

I hope the work may be speedily printed and widely circulated.

SPENCER H. CONE,
Pastor of First Baptist Church, N. Y.

MEMOIR.

CHAPTER I.

Introduction.—Birth of Christmas Evans.—Parents.—First religious impressions.—Uniting himself to the Arminian Presbyterians.—Beginning to preach.—Seeking after knowledge.—Visit to Herefordshire.—Spiritual declension.—The loss of his eye.—Admonitory dream.—Change of his views on baptism.—His baptism.—Joining the Baptist church at Aberduar.—His subsequent experience.—Remarks on conversion.

The late eloquent Robert Hall observes, that "of all the species of literary composition, perhaps Biography is the most delightful. The train of incidents through which it conducts the reader, suggests to his imagination a multitude of analogies and comparisons; and while he is following the course of events which mark the life of him who is the subject of the narrative, he is insensibly compelled to take a retrospect of his own. In no other species of writing are we permitted to scrutinize the character so exactly, or to form so just and accurate an estimate, of the excellencies and defects, of the lights and shades, the blemishes and beauties of an individual."

A very large proportion of the sacred writings consists of biographical accounts of men of different characters and diversified genius; hence, it is obvious that the Author of our existence deemed it important to transmit to succeeding generations the histories of the minds and manners of men. The utility of this species of composition cannot fail to approve itself to the mind of every thoughtful observer. It serves to stimulate the man of talent to greater exertion in the improvement of his powers, and in following up the object of his pursuit; for, seeing what has been achieved by others, whose lives of labor, toil, and success are presented to his view on the biographical page, he feels that the same may be accomplished by himself, at least in part, by proper attention and diligence. Biography serves also to warn the thoughtless wanderer from the paths of rectitude of the danger to which such a course will ultimately lead him, for he perceives in the accounts which have been furnished of others, the loss and disgrace in which their wayward career terminated.

The lives of virtuous and extraordinary men should be exhibited to public inspection in the most advantageous manner, that generations yet to come may be led to contemplate with holy admiration the rich displays of divine grace in their salvation, labors, and prosperity. This has been held important by Christians at all times; hence, we are presented with the holy and useful lives of a Bunyan, a Brainerd, and a

host of others, men of God, eminent in their day for the grace that was given to them. And who, by reading their histories, has not felt his heart swelling with the promises of that God, by whose power and grace they were raised to such eminence of piety and usefulness? With a view to such ends as these, an humble attempt is here made to delineate some of the most prominent features in the character of one of the natives of Wales, whom the inhabitants of that principality have been accustomed to rank among the most distinguished of their preachers, and whose name is not unknown to the Christians of Britain and America, and to exhibit in some humble measure those extraordinary powers and gifts with which he was endowed. It is hoped that this may be done in such a way as to engage the mind of the reader in devout admiration of the distinguished grace and mercy of God, which were so evidently manifested in his laborious and useful life.

In surveying the wonderful dispensation of God in the ministry of his word, how appropriate, as we perceive, are the assertion and reasoning of the apostle in the following passages: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the

world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."*

All this is strikingly illustrated in the history of the individual we are now about to introduce to the notice of the reader.

Christmas Evans was born on Christmas-day, in the year 1766, at a place called Ysgarwen, in the parish of Llandysil, in the county of Cardigan, South Wales. The circumstance of his being born on Christmas-day very probably suggested the idea of naming him according to the distinguishing appellation of the day; hence he was called Christmas. His parents were in a humble condition; his father, whose name was Samuel Evans, was by trade a shoemaker, and, as it appears, in very limited circumstances; the maiden name of his mother was Joanna Lewis, and she was, we believe, connected with some respectable families in that neighborhood. Owing to the very straitened circumstances of his parents, they were not able to give even the commonest rudiments of education to their children; Christmas, who was their second son, could not read a syllable when seventeen years of age. We are happy to remark, that since that time a great change in reference to the education of children has taken place in the prin-

* 1 Cor. i. 25—29.

cipality; Sunday and other schools have happily supplied this deficiency, and children of a much earlier age than seventeen, can now read fluently, to the advantage of themselves and others. When the subject of our memoir was about nine years old, he sustained a serious loss, by the death of his father. In consequence of this event young Christmas was taken to the family of a farmer, (supposed to be an uncle of his,) in the county of Caermarthen, who undertook to provide him with food and raiment, whilst he did him some such little services as his tender age allowed. In this situation he suffered all the ill-usage which the ungoverned passions of an irreligious and ungodly man could devise. Speaking of this many years afterward, he says, "I could not often witness a worse example, or a more unconscientious man in the whole range of a wicked world." In this very unpleasant condition, young Christmas spent some years of his youthful life. He was subsequently employed in the capacity of a farm-servant in different places in his native parish, and experienced the treatment usually incident to persons of his age and circumstances. About this time we find him exposed to some imminent dangers, through accidents which befell him on several occasions,* and which might

* Once by falling from a tree of great height with an open knife in his hand: he sustained no injury from the knife, but was completely stunned by the fall, and remained a considerable time, without aid, as dead. Another time he fell into a

have proved fatal, were it not for the kind interposition of a merciful Providence making way for his escape: for such deliverances, he ever felt thankful to that kind and beneficent Being, whose care preserved him from danger and from death.

The first impressions of a serious nature which he felt and remembered, were experienced by him when he was about nine years old, at the time of his father's death; and it is not improbable that the loss of his father by death, contributed greatly to produce those impressions. But they appear to have been of an evanescent character; he himself observes respecting them, "I was much terrified with the fear of death, and of the day of judgment, which induced me to make some kind of prayers. But these thoughts of terror were not of long continuance,—they vanished, and recurred now and again." When about eighteen years of age, and employed in the service of a farmer, a religious awakening took place among the young people of the neighborhood, who usually attended worship with the Arminian Presby-

deep pool of water, from which he, with great difficulty, extricated himself. On another occasion, a horse ran off with him, and made toward the stable, the door of which being open at the time, the animal ran in, by which young Christmas narrowly escaped having his brains dashed out. He once quarrelled with a boy, who stabbed him with his knife in his right side; but, providentially, the bone prevented the knife from entering the vitals, and he was mercifully saved.

terians, at a place called Llwynrhydowen. The flame of this awakening caught young Christmas also, and brought him so far at least as to join himself to the Arminians at this place. He reformed a little in his external conduct, prayed much in secret, and formed many resolutions to lead a better life. At this time he was induced to learn to read his Bible, which he accomplished almost without any, or with very little aid. There were but few who could afford him any assistance in this way, for he observes, "that there was not one in seven in those parts at that time that knew a letter." Soon after this, he removed for some time to a remote part of the principality, hence, he adds, "I know little, or nothing, what became of the other young people who joined the Arminian Presbyterians about this period. We had but a very limited knowledge of God's method of saving sinners, and still less experience of it in our hearts; but a disposition was excited amongst many to acquire the knowledge of reading, and they learned to read the Bible, whereas they were before wholly ignorant."

After Christmas joined the Arminians, he was soon called upon to engage in public prayer, in the meetings for prayer which were held in his neighborhood; this he did to the satisfaction of his brethren, who encouraged him still farther, to exercise his talents in exhortation. "To this," he says, "I felt a strong inclination, though I was, as it were, *a heap of spiritual ignorance*." He was now about eighteen

years of age. We shall here give the account furnished by himself of the commencement of his preaching, and of the circumstances connected therewith; for we doubt not, it will be acceptable to the reader to learn how this man, afterward so distinguished, began his ministerial career. He says, "I began to preach at a prayer-meeting, which was held in a dwelling-house, in the parish of Llangeler, in the county of Caermarthen. My first sermon I translated from Bp. Beveridge's Thesaurus Theologicus." One of his hearers, after hearing this sermon, remarked, "If Mr. Davies of Castlehowell* had heard it, he would be ashamed of ever preaching himself again." Upon which Mr. Evans observes, "But I had no confidence in myself—I knew my poverty. I remember also finding a book containing seven sermons, by the Rev. D. Rowlands, Llangeitho :† I committed one of them to memory, and delivered it in the neighborhood of the church where I was a member; a gentleman in the place, being one of my hearers, was greatly astonished at hearing such a sermon from a poor lad; but before the end of the week that commendation vanished like Jonah's gourd, for the gen-

* Mr. Davies, who was Christmas's pastor, was an eminent scholar, and minister of the Arminian Presbyterian church at Llwynrhydowen, Cardiganshire.

† An eminent clergyman of the church of England, and who also preached in the connection of the Calvinistic Methodists; and was a "burning and a shining light."

tleman found the book whence the sermon had been taken. 'But,' said he, 'I have not done thinking that there is something great in the son of Samuel the shoemaker, for his prayer was as good as the sermon.' But to my great mortification," adds Mr. E., "I knew it was a prayer I had taken, and delivered by rote. I had begun before I had gathered knowledge, and before *the vessels were opened*, as it were, to receive information."

Let us follow the steps of this remarkable man.—When the report of his having commenced preaching went out, he met with encouragements, and received invitations from various quarters, and we soon find him preaching statedly once in the month in several places, and occasionally occupying the pulpits of eminent ministers of different denominations. It appears that he preached frequently for the Baptist church at Penybont, Llandysil;—of the members of that church he speaks in terms of high commendation. He says, "There were men and women belonging to Penybont at that time, who were eminent for their experimental knowledge of the grace of God. Their conversation was a blessing to me. I was related to Mr. Lewis, Cwmhyar, whose family showed me great kindness; they contributed very much toward my support, and lent me some valuable books, and amongst them Mr. Evans's Dictionary, by the aid of which, I began to understand the works of English authors, which has been of great benefit to me through

the whole course of my ministry." Mr. E. was at this period of his history deeply involved in poverty, by his efforts to sustain himself at school. His pastor, the Rev. D. Davies, conducted a very respectable grammar school, and here Mr. Evans attended to the Latin language for about six months.—As the harvest season was coming on, he took a journey into Herefordshire, in England, with a view to replenish his purse, so as to enable him to continue his attendance at school for some time longer. But whilst thus pursuing the object he had in view, his feelings of interest in religious matters greatly declined. Of this declension and of his deliverance from it, he says: "I thought of relinquishing the work of the ministry, and the school altogether, and of engaging again in secular pursuits. But for this I was sharply reproved. A man, in connection with four or five others, agreed to waylay, overpower, and stone me to death; one of them struck me on my right eye, with a cudgel, so that I lost it on the spot.* I was also violently beaten on the head, which utterly deprived me of my senses, and I lay for some time as dead. That night I saw

* It has been currently reported that Mr. Evans was, in his youthful days, and in his unconverted state, a notorious pugilist, but this appears to be a mistake; hence he observes in his diary,—"It is true, that I had my eye struck out by some young men who attacked me in the night, but that I was a noted boxer is incorrect, for I never, as such, fought a battle in my life."

in a dream, that the day of judgment was come, and I beheld Jesus on the clouds, and all the world on fire; and I was in great fear, yet crying earnestly, and with some confidence, for his peace. He answered and said, 'Thou thoughtest to be a preacher, but what wilt thou do now? The world is on fire, and it is too late! This restored me from my backsliding, and I felt heartily thankful, when I awoke, that I was in bed.'" This circumstance left a deep impression upon his mind. Who can tell but that it sprung from the fountain of grace? The wind bloweth where it listeth, and in the manner it listeth, and so the mysterious dispensations of God followed the subject of these pages, though the developments of his designs toward him were yet small, compared to what they afterwards appeared to be. "*Despise* not the day of small things."*

Though Mr. Evans, as we have seen, joined the Arminian Presbyterians in his early days, yet it does not appear that the distinguishing tenets of that body ever sunk very deep into his mind. About the period here referred to, the doctrines of Arminianism and Socinianism prevailed rather extensively in those parts, and involved some men of the brightest talents in the vortex of delusion and error. But the Lord mercifully sustained and delivered Mr. Evans. His thoughts of himself at that time were so exceedingly

* Zech. iv. 10.

low, and the views he entertained of his condition were characterized with such deep humility, that by this means, in all probability, he was saved from the fatal snares of these pernicious doctrines. He notes in his diary, that he felt greatly concerned on account of his spiritual state at this time; he feared that he was not a converted man, for he thought himself to be a whole mass of impiety; according to his own expression, he thought his heart a *little hell* within him. "I entertained," he says, "the highest thoughts of every other preacher, but none of myself. I conceived that every person who was born again, and had believed, was endowed with much better light in divine things than I possessed." These low and dejected views of himself clung to him for a length of time, for at least three years, until some time after he had been settled at Lëyn, in Caernarvonshire. Whilst thus harassed on account of his state, and yet continuing to preach among the Arminians, and many of his friends in that body anticipating that he would one day become a great man, and a celebrated preacher, his views of baptism as an ordinance of Christ, underwent a complete change. It is evident that Mr. E. had never thought much upon the subject of baptism before, and the circumstance which led his mind to its consideration now, was rather of a singular and accidental character. We shall, in this place, present the reader with his own account of the matter. "There was a man of the name of

Amos, who had left the Arminian church, and had been baptized at Aberduar," a regular Baptist church in the neighborhood; "this man paid me a visit one day, when I attacked him with some severity upon the errors of the Anabaptists,* but Amos silenced me very soon. I thought that his vanquishing me so easily, was owing to my ignorance and unacquaintedness with the New Testament. I commenced reading, beginning in Matthew, in order to prepare myself with a sufficient number of scriptures to meet Amos at the next interview. After having gone through the whole of the New Testament, I could not find one passage substantiating the rite of infant baptism. I frequently met with passages in the Old Testament, and some in the New, referring to the circumcision of children, to the naming of children, and to the training of children up in the nurture and admonition of the Lord; but not one for the baptizing of children. I found about forty passages which gave their testimony in the plainest and most unhesitating manner for baptizing on a profession of faith. They spoke of conscience, and convinced me of the necessity of obeying the baptism instituted by Christ, who required me to yield personal obedience to him. After a little struggling between

* So I had heard them called from my infancy, and I was not aware that any person of whom I had any knowledge, had ever searched the Bible, with a view to ascertain what baptism was to be found there.

flesh and spirit, between obedience and disobedience, I went to the Baptist church at Aberduar, in the parish of Llanybyther, in the county of Caermarthen. I was cordially received there, but not without a degree of dread on the part of some, that I was still a stout-hearted Arminian."

After a strict examination before the church, Mr. Evans, with nine or ten others, were baptized in the river Duar, in 1788, by the late Rev. Timothy Thomas, one of the pastors of the church at that time. Mr. E. was now about twenty-two years of age. In this quiet manner he left the church of which he was originally a member, without any dispute or quarrel, and united himself to the Calvinistic Baptist church at Aberduar. There was a considerable revival in the church about this period; scores were awakened to a sense of the state of their souls, a great degree of religious rejoicing was experienced, and the sound of praise was heard through the whole neighborhood. "Such life and animation in divine worship greatly surprised me," said Mr. E., "for I knew nothing of religious enjoyment heretofore. I had experienced some taste of it whilst preaching on one occasion, with one of the Calvinistic Methodists, and the relish of it remained with me asleep and awake for some days; but now, among my new friends, I could not help viewing myself as a speckled bird, not feeling what they felt, until my mind was filled with very low and dejected thoughts of my state and condition."

In this new connection, he was brought into contact with fresh associates, and to mingle with ministers, who had been until now utter strangers to him. The state of his experience under these circumstances, he describes thus: "I found these strange preachers much more gifted and pious than I was: I felt no power or energy in my sermons; and thought that one cause of this was, that I committed the principal part of my discourses to memory and delivered them by rote, and thus deprived myself of the aids of the Holy Spirit, thinking that they received their sermons directly from heaven. I therefore changed my method, took a text without any premeditation, and endeavored to speak what occurred to me at the time; and if bad before, it was worse now,—I had now neither sense nor life, but a poor weak tone, which produced no effect whatever upon any that heard me. I thought that God had nothing to do with me as a preacher, or any thing else, but that I was altogether a *lump of flesh*. The hearing of my own voice, either praying or preaching, wholly discouraged me. I thought every preacher a true preacher but myself; I had no confidence in the light I had in the Scriptures; and all others I looked upon as very superior to myself. I have since perceived the great goodness of God in this matter, preserving me from a love and a good opinion of my own talents as a young man, which has proved fatal to many both before and since that period." In this

manner this great man was disciplined, and prepared through humility, for the high eminence to which he was subsequently to be raised. These feelings distressed him to such a degree, that sometimes he rolled himself on the ground in the deepest agony of mind. He thought that for him to engage either in praying or in preaching, at a religious meeting, was sufficient to becloud the whole assembly, and intercept any ray of heavenly light from reaching the people. "I had," he says, "no friend under the sun, to whom I could open my mind, and disclose the plague of my heart; I dared not unbosom myself, for I thought if any knew how it was with me, they would at once conclude that I was an unconverted man, and expose me to the whole world." He had to contend with these depressing thoughts for some years, until he had attained the age of twenty-three; and amongst many others, this consideration distressed him greatly, that he could not find he had been the means of the conversion of one sinner, since he had been a preacher, which was then about five years. Though his views of the scheme of salvation appear to be rather confused at this time, yet we are not to suppose him to be wholly ignorant of the method of grace in the redemption of sinners through Jesus Christ. He himself observes, that joining the Baptists was of great benefit to him,—bringing him to behold the righteousness of Christ imputed to him that believeth, and the blood of Jesus Christ 'purify-

ing the conscience from dead works to serve the living God ;'—and also, that hearing some of the most eminent ministers of the day, of different denominations, was greatly blessed, to lead him to consider the doctrine of the grace of God through a Mediator, without any human merit. But for all this his mind continued in a depressed state, and in much darkness. It may not be improper to connect with this part of his history, the remarks he afterward made upon the conversion of a sinner to God. Speaking of the stress once laid on certain details in the history of the sinner's conversion, he says :

"In many of the more precise churches in Wales, some forty and fifty years ago, great importance was attached to the circumstances of conversion. This prevailed to a great extent among the Baptists, Independents, and especially the Calvinistic Methodists. At that time, if the candidate for their communion could not give an account of an immediate change, and be able to refer specifically to the occasion, the preacher, and even the words blessed to him, it would be doubted whether he was converted at all. But perceiving many of those who testified such a conversion, evincing afterward by their backslidings that they never had been really renewed, the churches in the principality saw the propriety of not laying so much stress upon the *circumstantials* of conversion, but to found their marks of a change of heart upon their present faith and repentance—and to inquire

if their profession proceeded from the '*blade* into the *ear*, and thence into the *full corn* in the *ear*.'* It appears to me that to communicate life to a soul that is spiritually dead, is a simultaneous act, effected immediately by the Spirit of God; imparting to it a spring of living water; or the forming of that which is born of the Holy Ghost, or, the new creature in its formation, according to the parable of the '*blade* and the *ear*, and the *full corn* in the *ear*,' which denote the *commencement* of spiritual life in the soul; its *progress*, and its *final consummation*. The breath of the Holy Ghost communicates life to the soul *instantaneously* by the voice of the Son of God; which is compared to *awakening* the dead; but there may be more or less time for it to act, or to appear in the *ear*. I remember having conversation with some English brethren in the ministry, once at Liverpool, on this point; when one remarked, 'that he believed, if he were then a new creature, he was so a long time before he came to know the method of salvation.' I said in a very abrupt manner, that to suppose conversion to take place without the knowledge of Christ, as the light which shines into the heart, is

* The reader will perceive that Mr. Evans refers to Mark iv. 20, which figure he has chosen in this instance, to illustrate the subject under consideration. Other figures are employed in the sequel to the same purpose. And it may be well to remark here, that his illustrations of every subject, were more or less by figures and metaphors.

like 'building a castle in the air.'—*And the life was the light of men.** Upon this the conversation dropped. But viewing more closely the account of the conversion of the apostles, and the history of my own, as I hope it to have been, together with the conversion of the people of God at the present day, it appears probable that the pious minister to whom I have referred, was not altogether mistaken, but that his position contained a vein of truth. For,

1. It is scriptural to consider a knowledge of the method of salvation as an effect of the quickening, or regenerating influences of the Holy Spirit. *Flesh and blood did not reveal this unto thee.*† The carnal mind does not receive the gospel, which is of the Spirit of God. The mind must be spiritualized to receive a spiritual gospel.

2. The minister who made the above assertion, did not mean that he was a new creature, previous to his having a view of Christ as the only Saviour,—having had the eyes of his mind opened, like the light of the sun to one whose natural vision is restored; but he had not a clear perception how His righteousness justified, His blood reconciled, and His Spirit sanctified;—this he obtained in a gradual manner. In this view of the matter, what was said by both of us appears reconcilable.

3. This is still clearer, if we consider the account

* John i. 4. † Matt. xvi. 17.

given of the conversion of the apostles. Christ called Peter, James, and John, and by calling, he formed them new creatures instantaneously.

4. Their conversion was accompanied with some measure of knowledge of Christ as the Messiah and Saviour, for they never looked for another Saviour, nor another way, nor another truth, nor another life; which establishes my assertion, that to describe conversion as occurring without some degree of the knowledge of Christ as a Saviour shining into the soul, and the soul made to look unto him alone, *is to build a castle in the air.*

5. Notice again, the ignorance connected with the saving knowledge which Peter yet had of the method of atonement by Jesus Christ, so that when the Saviour was about to scatter the gloom from the path of life, by passing through the valley of death, Peter exclaimed, *Have mercy on thyself, Lord, this shall not be unto thee.** This shows that the minister already noticed was on scriptural ground. There was much darkness still prevailing in the minds of the apostles in respect to the nature of Messiah's kingdom, of the atonement by his death, and of the righteousness he was to bring in to justify his people; though these things were revealed in the scriptures of the Old Testament—and Jesus Christ had often referred to these mysteries, and

* This is the Welsh rendering of the passage in Matt. xvi. 22, translated in the English version, "Be it far from thee, Lord; this shall not be unto thee."

opened them before his disciples, when he said, *there was no life without eating his flesh, and drinking his blood;* * and that *he gave his life a ransom for his people;* yet they remained to a great degree ignorant, without perceiving clearly the way of salvation, although converted, and although they had fixed their hope upon him,—they did not fully comprehend the mystery, that through his death they were to obtain life. After his resurrection from the dead, he opened their understanding, that they might understand the plan of redemption, which was through his suretyship. And with the gift of the Holy Ghost on the day of pentecost, the whole scheme shone into their hearts, and from thence it was to shine forth, through their ministry, upon others who were to be called to Christ. Perhaps this gradual progression is not incompatible with the figure of the *blade*, the *ear*, and the *full corn* in the *ear*, in the case of Paul. He was born again on the high-road, and saw as the first object, that the Christ whom he persecuted was the true Messiah, the only Saviour; but subsequent to this, the mystery of the unsearchable riches of Christ was developed to his view. The new creature, or the *blade*, had sprung up in the stalk, when he panted after the knowledge of Christ's person, and the power of his resurrection, and the fellowship of his sufferings, and conformity to his death;† and in the resurrection he

* John vi. 53—56. † Phil. iii. 10, 11.

expected the *full corn* in the *ear*, matured and ripened *beneath the genial rays of the Sun of righteousness.*" Mr. E. observes farther, "That the most important point after all, is to be able to determine the questions, 'Do I now believe?' 'Am I in the faith?' 'Does Christ dwell in me by faith?' 'Have I now the principle of faith and repentance?' 'Do I rest wholly upon Christ for salvation?' 'Is it his righteousness alone that I remember, and make the foundation of my acceptance before God? These interrogations are to be responded to by my conscience, and the witness of the Spirit. To obtain satisfaction on these points is of much greater importance, than to inquire how, and when, and by what means I was brought into this state of experience. If, with the blind man in the gospel, I cannot relate minutely the mysterious and gradual process by which I was made to see, every end is answered, if with him I can say, 'I now see.' Lazarus could not say that he remembered the moment he was quickened, and describe the manner life was imparted to him by the voice of the Son of God: but he could say, 'I am now alive, and am come forth out of the grave.' Much may be argued on this subject, as, when the child was made alive, in what month of its formation life was communicated to it; but because it is now drawing nourishment from the bosom of its mother, it is certain that it is now alive, and a particular knowledge of the precise time it received life is of no importance, since it is beyond a

doubt that it has had life, else it could not be thus employed. The constant exercise of faith in Christ, is an evidence of the soul's having received a life of faith in him, at some former period, or there could be no acting at all of faith upon him as our Redeemer and Saviour. The light of the believer increases more and more unto the perfect day; but he is sometimes beclouded, by the hidings of God's countenance; when the Lord 'returns unto his place,' till his people 'acknowledge their offence and seek his face.' 'I sought him in the night season, on the bed of affliction, and found him not:' but the searching after him continued; and through grace, the believer arose, and went out to look for him; hoping to have his fellowship in the use of the word and ordinances; in the hearing and praying: 'And it was but a little—but I found him whom my soul loveth.' Faith apprehends Christ and will not let him go, for *unto them that believe he is precious*. The believer, after having had a clear view of the scheme of salvation, every way suited to his condition, and after having enjoyed much confidence, and great liberty, often walks mournfully because he feels that he loves Christ so little, that he cannot realize the mark of the high calling, and know the Saviour clearly as the source of life and happiness. Notwithstanding, he is like to a young maiden, who has set her affections upon a youth, to her marriage with whom there seem insuperable obstacles. She may exclaim, 'If I may not have him, I will have

none else.' The believer can say this, when it is the coldest and darkest in his views and feelings; 'I will have none but Christ—no other righteousness than his to clothe me;—no blood of sacrifice to purify my conscience, than his;—his Spirit alone must sanctify me, and his grace enrich my soul; I will have none other. I have no confidence in any thing else. I am flesh and corruption; a mass of abomination I am; I count all things in me, and about me, dung and loss, but Christ, and his infinite riches of grace and glory.'" He proceeds, and observes, "That the design of the second birth is to unite the soul to Christ, and that the work of the Spirit in regeneration will certainly reveal Christ as a Saviour in some degree, until the soul is enabled to look unto him for salvation; and that the least manifestation of the Son of God, by the Spirit, leads the soul over the threshold into the great temple of the plan of salvation in all its mysteries. And the believer, by the aid of the Spirit, will continue to apprehend that for which he is apprehended of Christ Jesus, until he is led by the Spirit into all the chambers and galleries of this great temple, according to the measure of his faith, to behold the treasures, full of grace, and merit, and power of God, an ornament upon all the vessels of service, upon the bowls, and upon the instruments of music." *Enter thou into the joy of thy Lord.*†

* Matt. xxv. 21.

CHAPTER II.

Mr. Evans's first visit to North Wales.—Settlement at Lëyn.—Delivered from his dejection.—A notice of particular occurrences while he was at Lëyn: 1. His ordination; 2. His marriage; 3. His peace of mind, obtained by prayer; 4. A change occurring in his talents; 5. Abundant labors and success in the ministry; 6. His first journey from Lëyn to South Wales, and the prosperity which attended him.—The state of religion at Lëyn previous to his removal.—His removal to Anglesea.—The state of religion on the island.—The method he adopted to promote and extend the cause of religion.—Visit to South Wales.—The interesting state of religion in Anglesea.—Another visit to South Wales.—Attending the Association at Velin Voel.—His annual attendance on the South Wales Associations.—His popularity.—His own circumstances, and the state of religion in North Wales.

In 1799, when Mr. Evans was twenty-three years of age, he attended the Baptist Association, held that year at Maesyberllan, in the county of Brecknock. At this meeting there were several ministers from North Wales, and amongst others, Mr. T. Morris, of Anglesea; Mr. J. Jones, of Ramoth; and Mr. W. Roberts, of Lëyn. These brethren

encouraged Mr. E. to visit the North; and to accompany them thither on their return, which he at length consented to do. While travelling and preaching with these ministers, he considered them beyond measure more pious and gifted than he felt himself to be; he thought it a very pleasant journey, going, and preaching in the different churches in their way towards Caernarvonshire, were it not for the heavy burden that lay on his mind, like the burden of Bunyan's pilgrim, which in spite of every thing continued to oppress him. However, he prosecuted his journey until he came to Lëyn,* in Caernarvonshire: there were several places already open for preaching in these parts, and Mr. E. preached with considerable acceptance to these small churches, and to the hearers in general. 'Few and poor,' were the Baptists there at that time. These few and poor people were very urgent upon Mr. E. to remain with them, and he ultimately agreed to comply with their wishes. He had before this time thought occasionally of visiting North Wales; and from the great scarcity of ministers there at that time, to meet the spiritual wants of the population, it is not improbable that he felt a degree of bias in his mind towards that region; and it is remarkable to observe, how that temptations were suffered to annoy him constantly until he was led into the principal field of his labors. "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will

make darkness light before them, and crooked things straight."* Showers of blessings descended on Mr. E.'s labors at Lëyn, and there appeared some new, and, to him, strange power in the ministry. He noticed, that three things occurred to his mind, to which until now he was a stranger. 1, The importance of the cause in which he was engaged. 2, The spirit of prayer; and 3, Experimental light on the plan of salvation. He understood experimentally that he must die wholly to the law, that it was vain for him to prepare himself for coming to Christ, that he must live by faith, and rest entirely on Christ for justification, and sanctification, and every other grace. The doctrine of free grace now caught hold of his mind; he began to consider, as one whose eyes had been opened, and judge of religious matters for himself. He found rest in Christ, and enjoyed peace of mind; he was relieved from the burden of his spirit, and felt the excellency of religion, as the means of joy and comfort in the Holy Ghost. "I could scarcely believe," he says, "the testimony of the people who came before the church as candidates for membership, that they had been converted by my ministry, owing to the depressed state of feeling that had so long followed me; yet, I was obliged to believe, though it was 'marvellous' in my eyes. This made me thankful to God, and increased my confidence in

* Isaiah xlii. 16.

prayer; a pleasant and delightful gale descended upon me, as from the hill of the new Jerusalem, and I felt the three great things of the kingdom of heaven; *righteousness, peace, and joy in the Holy Ghost.*"* Many at this time were awakened to life through his instrumentality in that vicinity. "I baptized," he adds, "about fifty persons at Tŷ-yn-y-donen the first year, and we had eighty more in society there the second year."

It becomes necessary in this place to observe more particularly some circumstances, which occurred in the life and ministry of Mr. Evans while at Lëyn, for much notice is taken by him of this period, and of those parts, through the whole course of his subsequent life.

1. In 1790, the first year of his residence at Lëyn, he was ordained as an Itinerant, or Missionary, in the small churches to which reference has already been made. The ordination services were conducted at a place called Salem, when he was solemnly set apart for the work to which he had been called, by prayer and the imposition of hands. The ministers engaged on the occasion, were Mr. J. Evans, of Roe; and Mr. T. Morris, of Anglesea. The few Baptists in that neighborhood were greatly rejoiced at this event, and they perceived that the Lord had begun to lift up the light of his countenance upon them.

* Rom. xiv. 17.

2. In the same year, Mr. E. entered the matrimonial state; he was married to one of the members of the church under his care, of the name of Catharine Jones, an eminently pious female, in whom he found an help meet for him, for many years. Her heart was so strongly attached to the Saviour, that she was willing to endure every hardship in the cause of religion, which fitted her in a peculiar manner to be the partner of one engaged in the capacity in which Christmas Evans was employed.

3. The next point to be observed in this connection, is the deliverance he obtained from the heavy burden, which had so long oppressed his mind, and the subsequent tranquillity of spirit he enjoyed in reliance upon Jesus Christ. With much pleasure we insert the following notice, referring to this his happy deliverance from the oppression of the enemy, communicated by the Rev. Arthur Jones, Independent minister in the city of Bangor, North Wales.

Mr. Evans had, on a certain occasion, commenced his journey into South Wales; Mr. Manuel Evans, of Anglesea, a preacher among the Calvinistic Methodists, had begun his journey to the South at the same time; they were both travelling together for some part of the way, and in the course of a free, brotherly, and affectionate conversation, several old feelings were revived in their minds, and related to each other. Amongst others, the following circumstance was communicated by the subject of these pages.

Some years previous he had entered upon a long journey, with his mind greatly exercised with the fear that he had engaged in the work of the ministry without being called unto it of God. "Though," said he, "I possessed the gift of speaking, and was anxious to acquire knowledge, with a view to teach others, and though the multitude evinced some degree of eagerness to hear me; yet these fears pressed so heavily upon me, that I alighted, tied up the beast on which I rode, and went into a field that I will show you by and by; for, by approaching the spot, the mind is refreshed; whether any *person* saw me, I cared not, for it had *come like the end of the world upon me.* However, God had mercy on my poor soul, and I had Jacob's blessing; yes, my dear brother, I saw, as it were, the heavens open. Having risen from my knees, I proceeded on my journey, and the beams of the heavenly Spirit shone upon me on the way for two months, which also I have experienced more or less at certain seasons since. But my fears on this point were removed, so that they have never troubled me in the same manner. I have not the smallest doubt, but that it is my duty to exert myself in the ministry, even unto death." This struggle took place between Aberglaslyn-bridge and Maenturog; and his companion and fellow-traveller observed, "The effect of this holy conversation abode on my spirit during the whole of my journey, and yet recurs at times."

4. We remark that a fresh unction descended

upon his ministerial talents, which did not forsake him while he lived, though it was for a time obscured by the influence of Sandemanian errors, as we shall see in our progress. Mr. E. no doubt previously possessed the embryo of this extraordinary talent, but it had not developed itself. He had before this the original powers of a hero, but he had not the spirit of a hero. He was endued with the elements of this powerful genius, while laboring under the distressing feelings already noticed, but it had not received a sufficient degree of development. The great ministerial germ had been formed in him, but it was at Lëyn, in Caernarvonshire, it unfolded itself, and burst forth beneath the powerful rays of the Sun of righteousness, which so brightly shone upon him there. Mr. Evans entertained high thoughts of the talents of Mr. Vavasor Powel, and Mr. D. Jones, Baptists; Mr. Rowlands of Llangeitho, and Mr. Howell Harris, Episcopalians: he considered these men as some of the ablest ministers raised by God for the benefit of His church. Reading the history of these ministers, and hearing some of them preach,—for he had listened to some of them, particularly Jones and Rowlands,—had a considerable influence upon his mind, and prepossessed him to a great degree in favor of a powerful, zealous, and scriptural ministry. Also, with a view to this, he found it to his decided advantage to hear, occasionally, Mr. Roberts, of Clynog; and Mr. Richards, of Caernarvon: of the talents of

both, he always spoke in the most respectful terms, and thought, that when any ministers such as these were called to their reward, it behoved the churches to pray that the mantle of their gifts should descend upon others, like that of Elijah upon Elisha of old. Referring to the above ministers, he would say, "These were my contemporaries, children of the same age; but they have been called home early, and I am still left on the field."

5. Mr. Evans's labors while at Lëyn were arduous in the extreme. It may justly be said of him, 'that he abounded in the work of the Lord:' he frequently preached five times on the Lord's day, and walked twenty miles, that is, from Llanigan to Salem, and from thence to Newyn, and often returned home to Salem before he obtained rest. This extraordinary labor affected his system very considerably, and nearly brought on a consumption, but he was mercifully spared and strengthened, and became capable of great exertions for the remainder of his long life. Mr. E. received much encouragement from the success which attended his ministry at this time. He himself thought that he was owned of God, and his ministry blessed at Lëyn to as great an extent as at any other place, in any subsequent period of his life. Here, it may be remarked, that his ministry was more largely blessed, than appears by the additions made, though these were considerable, to the societies under his immediate care, and of his own denomination:

other Christian communities shared extensively in the fruit of his labors. We have this fact confirmed in his Diary, by the testimony given him by a respectable person of another communion. "One of the stewards of the Calvinistic Methodists told me at Nant, in Lëyn, twenty years ago, 'your spiritual children are with us in great numbers in our societies unto this day.'" This may perhaps be accounted for owing to the views and practices of the Baptists relative to their distinguishing tenet being rather *new in those parts* at that period, and the body alluded to above having occupied the ground many years before, so that the influence of acquaintance and family connections induced many of Mr. E.'s young converts to unite with their friends in this body, without examining the step they were taking.

6. Mr. E., as we have seen, having been stationed for some time in North Wales, naturally felt a strong desire to visit his former friends, and others, in the South; consequently he set out, with his heart full of love to Christ and to the souls of men, with the ardor of a seraph; for the Lord by this time had infused a new spirit into his soul, and into his ministerial talents, that to his former acquaintances he appeared a new man, and a new preacher, so great was the change in him. He undertook this journey on foot, for he was not able to purchase a horse himself, and the small societies with which he stood connected were too poor to furnish him with one; he then en-

tered upon his travels in the simplicity of the first Christian preachers, and proceeded on to Aberystwyth, New-Castle in Emlyn, Cardigan, Penypark, Blaenywaun, Newport, Tabor, Fishguard, &c. The people everywhere were astonished at hearing such a powerful doctrine from one, of whom many of them had never heard before. An unusual awakening ensued upon his preaching in all the churches he visited on this occasion. A remarkable excitement and much rejoicing prevailed among the people, especially about Penrhyncoch, Aberystwyth, New-Castle, Cardigan, and some other neighborhoods. He bore a great share, and contributed largely by his very efficient ministry to this revival, the like of which perhaps has not been known in those parts from that time to the present, at least not so general, and so extensive. We shall now introduce his own account of this wonderful work of grace. He observes, "I now felt a power in the word, like a hammer breaking the rock, and not like a rush. I had a very powerful time at Kilvowyr, and also pleasant meetings in the neighborhood of Cardigan. The work of conversion was progressing so rapidly and with so much energy in those parts, that the ordinance of baptism was administered every month for a year or more, at Kilvowyr, Cardigan, Blaenywaun, Blaenffôs, and Ebenezer, to from ten to twenty persons each month. The chapels and adjoining burying-grounds were crowded with hearers of a week-day, even in the middle of harvest.

I frequently preached in the open air in the evenings, and the rejoicing, singing, and praising would continue until broad light the next morning. The hearers appeared melted down in tenderness at the different meetings, so that they wept streams of tears, and cried out, in such a manner that one might suppose the whole congregation, male and female, was thoroughly dissolved by the gospel. 'The word of God' was now become 'as a sharp two-edged sword, dividing asunder the joints and marrow,' and revealing unto the people the secret corruptions of their hearts. Preaching was now unto me a pleasure, and the success of the ministry in all places was very great. The same people attended fifteen or twenty different meetings, many miles apart, in the counties of Cardigan, Pembroke, Caermarthen, Glamorgan, Monmouth, and Brecknock. This revival, especially in the vicinity of Cardigan, and in Pembrokeshire, subdued the whole country, and induced the people everywhere to think well of religion. The same heavenly gale followed down to Fishguard, Llangloffan, Little New-Castle, and Rhydwylim, where Mr. Gabriel Rees was then a zealous and a powerful preacher. There was such a tender spirit resting on the hearers at this season, from Tabor to Middlemill, that one would imagine, by their weeping and trembling in their places of worship, and all this mingled with so much heavenly cheerfulness, that they would wish to abide forever in this state of mind."

By this time, Christmas Evans's fame had gone abroad through the whole of South Wales, and only to be apprised of his appointments was sufficient to collect a large concourse of people wherever he preached, and he had gained greater popularity in every district than any other minister of his day.

Mr. Evans continued at Lëyn two years, and it appears from his Diary, that this his first visit to the South was made in the second year of his settlement in the North. At this station, he used to say, he spent the first fruits of his strength, and here his ministerial talents were developed. This naturally induced in him a strong attachment to that part of the country ever afterwards, though nearly all the persons connected with the cause of religion there in his time were long since numbered with the dead.

Several circumstances concurred about the end of two years to render, at least in his own estimation, his removal from Lëyn expedient; one thing in particular was, that very many, if not the majority of those who attributed their conversion to his ministry, united themselves to the Calvinistic Methodist communion; some of them were children of Methodist parents, and others were domestics in Methodist families, and by the influence and examples of such connections they joined that body. See page 45. But there was still another point, to him of much greater importance: a very considerable degree of confusion and disorder prevailed among the few Baptists in that

district at the time referred to. We cannot do better than lay before the reader his own account of this unhappy state of things. He says, "I cannot attribute the low state of the Baptists in Caernarvonshire to their views of the way of salvation; for upon this subject they entertain the same sentiments as the Calvinistic Methodists, who are a numerous and influential body in those parts. In their distinguishing views of the ordinance of baptism, I conscientiously consider them more scriptural than the others. God is pleased with them in their profession of the baptism recognized by the Father, Son, and Holy Ghost, in the river Jordan. But I attribute the low state of religion among the Baptists in Caernarvonshire, First, to the priority of the Methodists' cause in point of time, and to the administration of baptism by immersion being strange to the people of the neighborhood. Secondly, it is ascribable to the want of good conduct and acceptable talents in some of the preachers that had been there before. Thirdly, I attribute it to a want of taste for an evangelical ministry, and a sort of condemnatory spirit which prevailed amongst the people. Fourthly, the lack of exemplary piety among the members was a great cause of it. Fifthly, it is attributable to the want of prudence and good discretion in the management of the concerns of Christ's kingdom." However, the result was, that Mr. Evans came to the determination to leave Lëyn, and enter upon a new sphere of action in the Isle

of Anglesea. He seems to have had an eye for some time to this island, for he remarks, "I had prayed that God would send me to Anglesea in particular, some time before I went there." "It is not in man that walketh, to direct his steps;" but a divine hand regulates all our movements in subservience to the design of God. Our friend was particularly sensible of this, therefore he would not engage in any matter of importance, nor remove from one station to another, without first committing the cause to God in prayer.

1792. We are now about contemplating Mr. Evans quitting the former scenes of his labors, and entering upon a new field. There were many persons, no doubt, at Lëyn very sorry to part with him; but while he was with them, they were not so faithful, in all probability, in contributing towards his support as they ought to have been. He saw clearly, viewing things as they appeared to him, that the Lord would have him to remove, and that Anglesea was to be his next field of labor; and now we have arrived at a point in his history, from which we may view him in the most important and interesting period of his life. His removal from Lëyn to Anglesea occured on Christmas-day, which it will be remembered was his birth-day, when, according to his own account, he was twenty-six years of age. He observes, in reference to his journey thither, "Mr. John Jones, of Nantglyn, a farmer, came for me on Christmas-day, a very rough day of frost and snow. However, I commenced my

journey, on horseback, with my wife behind me, and by the good hand of God, we arrived safe at Llangewin that night." His Welsh biographer notes here: "I cannot help perceiving the hand of the Lord, in keeping Mr. Evans without the incumbrance of this world's goods, that he might respond with greater facility to his Master's call, wherever his work was assigned him. He was but as a pilgrim, without an inheritance in this world, which rendered it a matter of very little inconvenience for him to take up the furniture of his tent and follow his Leader, like Israel of old the pillar that went before them. He was also blessed with a companion particularly suited to his circumstances, always willing and ready to accompany him wherever he was called to labor."

There could be no temptation for him to remove in the salary stipulated for him in Anglesea, for it was only seventeen pounds a year; and it is remarked farther, that for twenty years he did not even ask for an advance. He was not an hireling in any sense of the word, but was taught with the Apostle, "having food and raiment, therewith to be content." He found his reward in his work; the luxury of proclaiming the mysteries of the cross of Christ, and of winning souls to the Saviour, was to him greater riches than the gold and silver of the earth. 'The lucre,' not to say the 'filthy lucre' of this world, was never the object of his ambition: but he had engaged with his whole soul in a great and a holy work, where the

'harvest truly *was* great, and the laborers *literally* few;' and had quitted the field of worldly ambition, where the laborers *were* numerous and the harvest not worth the gathering.

About seven years previous to Mr. Evans's settlement in Anglesea, ministers had been sent thither by the Baptist body in South Wales with a view of advancing the cause of religion there in the denomination. Several places for preaching had been opened in dwelling-houses; also, one regular place of worship had been erected at the expense of the Baptists in the South, the old house called Ebenezer at Llangewni; by which name also the present house in that village is designated. There was another house of worship, called New Chapel, situate near the mountain of Paris, built by the Baptists and their friends. All the stations for preaching occupied by the Baptists in Anglesea, at that time, amounted to ten in number, which were as follows: Llangewni, Holyhead, Llanvachreth, White Chapel, Amlwch, New Chapel, Llanvair, Beaumaris, Pencarneddi, and Llanerchymedd. There were a few members at each of these places, and all were members of the church at Llangewni; that is, as will be seen, all the Baptists in Anglesea formed but one church. Mr. E. notices also, "that there was one minister on the island at that period: his name was Seth Morris, and he was originally from the neighborhood of New-Castle in Emlyn, South Wales. Mr. Morris died soon, as it is

thought, of a broken heart; owing to another minister, of the name of Morris also, going thither from the South, occasioning great confusion, and ultimately dividing the church. This was like the nipping frost in the month of May, and effectually checked the growth for that season. This state of things was truly painful, and was the cause of much discouragement;—the pious Seth Morris, sinking into his grave, and the other Morris, soon falling into disgrace, and it is feared entire uselessness; all this tended greatly to weaken the hands of the few whose hearts were truly set upon the honor of the cause of God. There was one other person of the name of Richard Michael, chosen to administer Christian ordinances by a few brethren at Beaumaris, and ordained for that purpose; but he soon left, and went to America, and thus, Mr. Evans was the only Baptist minister left in the whole country, with no brethren that could render him any aid within a hundred and fifty miles.

We hasten now to notice the method he adopted to revive and extend the cause of religion on the island. On account of the confusion occasioned by the misconduct of the person already noticed, the prejudices of the people were excited to such a degree, that for some time great difficulty was experienced in collecting hearers. With a view to bring things into a somewhat better state of order, the field of operation was divided into four districts, and Mr. Evans visited some three of these every Sabbath, and

during the week he preached, and conducted conference and church-meetings. In this way, he preached and held a conference-meeting in each district once in every two weeks. This method he pursued for about twenty years, and the number of stations for preaching increased to twenty, which was double the number they were when he entered upon his work on the island. In the first year of Mr. Evans's settlement in Anglesea, he proposed to the brethren that a day of fasting and prayer should be observed by them, when they should humble themselves before the Lord, on account of the unpleasantness noticed above, and implore HIM to restore unto them his peace again, and lift up the light of his countenance upon his own cause, which was now sunk into a very low state. This meeting was held at Llanerchymedd in the same year, and in reference to it, our friend says, "We confessed our sins, by which the name of the Lord had been disgraced: we were enabled in some measure to give our hearts to God, and to lay hold of his covenant; the consequence was, that the good hand of God was upon us, and some twenty or more were received into communion every year, for several of the ensuing years."

About this time Mr. Evans paid another visit to South Wales, which was his second since he had been stationed in the North, but he did not meet with success equal to that which attended him on his former journey. At this period the Arminian contro-

versy was agitated by that wonderful man, the Rev. William Richards, afterwards Dr. Richards,* of Lynn. The hearers were sunk from the genial warmth in which Mr. E. left them the previous year, into a cold, indifferent state, and thus his expectations were, in a great degree, frustrated. From this journey he returned to Anglesea, with his mind fully set upon his work, and a determination to prosecute his labors with redoubled vigor: and the Lord was pleased to bless his efforts; the hearers increased very considerably, and additions were constantly made to the church.

In 1794, the South West Baptist Association in Wales was held at Velin Voel, near Llanelly in Caermarthenshire, and Mr. Evans was invited as one of the preachers on the occasion. This was a journey of about two hundred miles; he however undertook it with his usual fortitude, preaching at different places as he went along. On the day of the meeting, which was Wednesday, in the forenoon service, there were three sermons to be preached consecutively, and our friend was appointed to be the last of the three: the heat was almost insupportable, and the two first sermons had been rather tedious, the hearers were almost stupified, for it was in the open air.

* Dr. Richards also was a Welshman, a native of Caermarthenshire, not far from Caermarthen town; a Baptist meeting-house was built on his father's land, called Salem, and here Richards was baptized and received into the church.

When the second sermon was finished, Mr. Evans arose, and by the time he had spoken about fifteen minutes, *describing mercy welcoming the prodigal home*, some scores of people who sat on the burial ground, got up on their feet, some weeping, others praising, and this heavenly rapture continued in the fields and on the roads the whole of the night, and the next morning returned ere the heavenly ecstasy subsided. This, we may remark in passing, shows the uncommon effect which attended his preaching, though he was then comparatively a young minister. Upon this he pleasantly remarked to a friend, referring to a minister of Socinian sentiments, who was present—"Job David, the Socinian, was highly displeased with this American gale." But it was too strong for the sophistry of the Socinian to frustrate its happy influence.

Mr. Evans continued his attendance on the South Wales Associations annually for many years, and each year people flocked in crowds from all parts to hear him. The Associational meeting was enlivened whenever the presence of Christmas Evans was recognized, and especially when his voice was heard on the platform, and persons of other denominations often referred in terms of commendation to the 'man of one eye.' Such was the great popularity he had by this time acquired.

The Baptist cause was also now in a prosperous and flourishing condition around him; indeed it con-

tinued to blossom beneath the genial showers of divine grace, like the garden of the Lord, and the sweet notes of the birds of paradise echoed cheerfully in all the plantations of King Jesus. "But oh!" said Mr. E., "a black cloud arose on the churches of the North, and a destructive storm burst from it."

CHAPTER III.

Introduction of Sandemanianism into North Wales.—The evils which attended it.—Its influence upon Mr. Evans, and upon the Baptist denomination.—The meeting at Ramoth, and the separation of Mr. Jones.—Description of Mr. Jones.—Sandemanianism counteracting Sabellianism.—The character of the ministry previous to the Sandemanian system.—The prejudicial tendency of Sandemanian principles.—Mr. Evans striving with God on its account, and his happy deliverance from it.

At the close of the preceding chapter, we beheld Mr. Evans and the cause in which he was engaged progressing with rapid strides over the hills and dales of Anglesea; but ah! how soon the black cloud to which he there refers burst forth in a frightful torrent, threatening the utter destruction of the beautiful garden, which, by the blessing of God, he had been instrumental in planting. And for a season, too, it greatly checked his own progress and usefulness. Mr. Evans having written an account of this unhappy affair somewhat in detail, we offer no apology for presenting it to the reader, for the most part as recorded by himself.

The manner of the introduction of Sandemanianism among the Baptists of North Wales, he describes thus: "The works of Sandeman and Glass, and some books of McLean's, a Baptist minister in Edinburgh, fell in some way into the hands of Mr. John Jones, of Ramoth, a talented preacher amongst us, who immediately drank deep into the spirit of the system they were intended to propagate, and he infused it, by every means in his power, into the minds of his brethren, both ministers and others, and was, unhappily, too successful in his administration of the poisonous draft." The subject of this narrative was for a time considerably tinctured with the venom of this potion, and very narrowly escaped drinking deeply and wholly the dregs of the cup that was wrung out for him. He says, "The Sandemanian system affected me so far as to quench the spirit of prayer for the conversion of sinners, and it induced in my mind a greater regard for the smaller things of the kingdom of heaven than for the greater. I lost the strength which clothed my mind with zeal, confidence, and earnestness in the pulpit for the conversion of souls to Christ. My heart retrograded, in a manner, and I could not realize the testimony of a good conscience. Sabbath nights, after having been in the day exposing and vilifying with all bitterness the errors that prevailed, my conscience felt as if displeased, and reproached me that I had lost nearness to, and walking with, God. It would intimate

that something exceedingly precious was now wanting in me; I would reply, that I was acting in obedience to the word; but it continued to accuse me of the want of some precious article. I had been robbed, to a great degree, of the spirit of prayer and of the spirit of preaching."

The effect produced by this system upon the Baptists as a religious body in the North, was exceedingly disastrous. Mr. E. proceeds: "The Sandemanian spirit began to manifest itself in the counties of Merioneth, Caernarvon, Anglesea, and Denbigh, and the first visible effect was the subversion of the hearers, for which the system was peculiarly adapted; intimating, as it did, that to Babylon the crowd of hearers always belonged. We lost, in Anglesea, nearly all those who were accustomed to attend with us; some of them joined other congregations; and, in this way, it pulled down nearly all that had been built up in twelve or fifteen years, and made us appear once again a mean and despicable party in the view of the country. The same effects followed it in a greater or lesser degree in the other counties noticed; but its principal station appears to have been in Merionethshire; this county seems to have been particularly prepared for its reception, and here it achieved by some means a sort of supremacy."

When matters had run far in this way, the majority of the Baptists of Merioneth, under the guidance of their talented leader, Mr. Jones, of Ra-

moth, separated from the old 'Babylonish Baptists,' for so he and his adherents designated the Baptists of Wales.

We shall insert here an account of the meeting held at Ramoth, in which Mr. Jones separated himself from the Baptist body in the principality. The date of the meeting is not precisely known, but it appears to have been about the time or soon after the removal of the Rev. John Williams to New-York, America. "The object of this meeting," says Mr. E., "was to attempt an adjustment of the new disputes that prevailed amongst us in the several districts already mentioned, and to ascertain who were favorable to a reform according to the truth, and who were for continuing still longer in old great Babylon, as they said, meaning the old Baptist community. Ministers from different parts assembled on the occasion, Mr. John Prichard, Pwllheli; Mr. Evan Evans, and Mr. John Hughes, Garn; Mr. William Foulkes, Nevyn, and others, were present. Brother Evans, of Garn, and myself preached at ten A. M.; and a conference was held in the afternoon, when brother John Jones declared his determination to separate from the Baptist body in Wales, and unite himself to the Baptists of Scotland. He produced several letters he had received from Mr. A. McLean, which, for the benefit of the church, Mr. Jones has translated since into the Welsh language. He also took from his pocket a large sheet of paper, elegantly written, con-

taining a long series of reasons why he separated from the Welsh Baptists; these he also published from the press. Some listened with feelings of peculiar sorrow and grief to the articles of the separation which was to be effected forthwith, considering that the old Christian union, which had now subsisted between us for some years, was to be dissolved, without the least hope of its ever being restored. The ministers then present were able to answer and refute but little of the new articles introduced by the Reformer. I myself had embraced several of the points contended for, such as 'naked faith,' (i. e. without love,) 'in the naked truth,' (not in the love of it,) for it required the utmost stretch of ingenuity to banish every modification of love, and the affections of the heart in order to be 'sound in the faith.' However, I held a long dispute with Mr. Jones at that meeting on account of his precipitate separation, showing that he himself could not be purely sincere, according to the apostolic plan, upon his own view of it; 'for,' said I, 'thou* condemnest us for going about to preach, averring that the church should meet in one place, and that it should have at least two ministers in that place. And why dost thou condemn us for that which thou thyself wilt continue to practise, even after this separation? For thou wilt have a few brethren at Llanuwchllyn, Trawsvynydd, Dolgelley,

* This was the reformed manner of address at the time.

Harleach, Ramoth, Bryn-y-bwbach, and also at Crickieth, and there will be breaking of bread in several of those places, and thou, brother, wilt be the pastor of all these different branches, upon the same plan precisely as I am in Anglesea.' Mr. Jones felt the force of this reasoning, but instead of confessing ingenuously that he could not reply to it, he became greatly agitated, and said 'that the Baptists had in them a quarrelsome spirit of contradiction, and I along with them, though he had thought better things of me before.' Then he stood on his feet at the table in front of the pulpit, in a spirit of great perturbation, and in a very hasty manner took hold of the Bible, and said, *That he, in the name of the Lord, separated himself from the Babylonish Baptists of Wales, and that he conscientiously separated himself from their errors in faith and practice,—to the truth, and to the communion of the brethren in Scotland, who receive the truth.* He then sat down. Many of the spectators looked upon him with astonishment, while he performed the ceremony of excluding himself from the Baptists of the principality, and there were some who beheld the scene with trembling, and with tears, as if they saw a burning mountain emitting smoke and sparks of fire, which occasioned deep sighs to burst forth from hearts big with grief and sorrow. Others appeared as cheerful as if the trumpets of jubilee had begun sounding; or, like the thieves and robbers in the French revolution, who broke out in

hopes of obtaining a booty for themselves in the destruction of others; and some appeared as if stupified, not knowing what the end of these things would be.—The scene was dreadful!

The spirit which prevailed at the meeting was that which agreed in the main with the taste of those who were heretofore considered to be persons of an unfeeling and prayerless character; particularly deficient in religious affections, fervency of spirit, and earnest prayer. In this revolution the last became first; these people turned out great talkers against zeal in religion, and they became in one day—one night—the most respectable of the brethren, and were regarded as the subjects of some extraordinary influence. This class of religionists had a profitable summer's work; some of them travelled forty miles to Ramoth, and all the way employed themselves in scolding the popular preachers; but assumed their peculiar business to be, 'the establishing the souls of the disciples in the faith.'

The consequence of this was exceedingly prejudicial to the Baptists in North Wales; it was the means of checking their progress, in all probability thirty or forty years. Mr. Jones succeeded to gather together a few people of Sandemanian spirit at Ramoth, and at Harleach; at other places, such as Caernarvon, with Mr. E. Francis, and at Glynceiriog with Mr. John Edwards, no advance was made. They received but few members, except some from among

the Baptists, who had no real pleasure in the exercises of religion, and walking with God. They opposed the cause of Missions, and the Bible Society; they impeded the prosperity of the other Baptists, and kept an open door to receive the irregular and disaffected members of that body, which was the means of hardening the minds of evil disposed persons against true discipline, and of encouraging them in their opposition and insubordination. They have made themselves notorious in these matters, and their notoriety in this respect continues to the present day. Of all the meetings ever held in England or Wales, (I do not know of Scotland,) I am not aware of any, from which delusion so dangerous and fatal to spiritual views and feelings proceeded, as that held at Ramoth on this occasion."

To this account of the meeting, Mr. Evans attaches a portraiture of Mr. Jones, which he introduces in the following manner: "Mr. John Jones, who is now in eternity these some years, and I, who am now drawing this portrait of him, shall soon be in the eternal world—washed, I hope, from all our sins in the blood of the Lamb." He then proceeds: "Mr. Jones, as to his person, was tall, standing about six feet high, stooping a little in his shoulders, slight and agile; his legs and feet were well-shaped; his hair was of a sandy color, frizzled and raised in front, with high forehead and keen eyes; his voice was strong and high-toned, inclining rather to the dry

and harsh. As to the temperament of his mind, he was of a domineering disposition, and could not brook opposition; his equal, much less his superior, could not have lived near him; Cæsar-like in this respect, he would rather be a 'sovereign in a village than a second in Rome itself.' He quarrelled with his first, and also with his second colleague in the ministry, because they presumed to oppose him in some of his dogmas. I have heard it intimated, I think upon good authority, that in all probability he would have dissolved his connection with the Scotch Baptists had he lived a little longer; because Mr. W. Jones, of London, dared to oppose his views of the Millennium, and the personal reign of Christ with the saints on earth. As a preacher, before he fettered himself with the bands of Sandemanianism, his talents tended to popularity; and even after all, and in spite of himself, there was a power and greatness in his utterance, which evinced him to be a person possessed of very respectable abilities. This talented man, urged by his disposition for the mastery, pursued such measures as were extremely detrimental to the interest of the Baptist cause in the North. I am astonished," adds Mr. E., "that a person of his capacity and education, who understood the Welsh and English languages well,—who could also read Latin, Greek, and Hebrew, so as to be able to make use of Lexicons; and who had read much on divinity; should have been led to lay so much stress on Sandemanianism,—

that the evidence of a second birth—a life of faith on the Son of God—moral character—evangelical talents —and extensive usefulness in the conversion of sinners, were of no value in his estimation, without observing the 'holy kiss,' the 'washing of feet,' &c. None but those who were the zealous advocates of these things could be admitted into his pulpit. He would not so much as even take off his hat, when he heard some of the most successful preachers in the conversion of souls to Christ, either preaching, or performing some other religious service."

Thus we have given a tolerably full account of the points in debate—the spirit which predominated —the separation which ensued—the manner in which Mr. Jones excluded himself from the Baptists in the meeting of Ramoth, and a correct description of Mr. Jones; all given from the pen of the subject of this sketch, who himself was an eye-witness of the whole transaction, and a prominent actor in this polemical drama. But perhaps it would not be proper for us to leave Sandemanianism in North Wales, without noticing some of the beneficial results which followed its introduction into those parts. Nothing occurs, however awful it may be in itself, but that, under the *superintendence* of God, becomes productive of some happy consequences to his people. Mr. Evans notices, in his graphic strain, the manner in which the Sandemanian system operated for his good, by inducing him to examine the point for himself

He says, "It shook my old system like an earthquake; so that I was obliged to search all the foundations, and repair some of the gates, and measure the whole by the measuring rod of the truth. It made me re-examine for myself according to the word, into every part of my religion. This enlarged my understanding, and established my mind the more in the truth; just as a person who has seen lands, ports, and cities with his own eyes, has a much clearer perception of them than he could have had by a glance at them on an atlas, or by hearing of them from others. Were it not for this earthquake, I could not treat of the several points of religion in a manner nearly equal to the small degree of power with which I can do it at present. I now perceive that a person may have the advantage of education, and pass flippantly over different points of science, and yet not be able to search deeply into a cause, without being brought to engage in some controversial conflict, when he is obliged to stand the fire, and not merely carry his firelock on his shoulder, without there being any dread or fear in the field." Thus there is a necessity that offences should come for the benefit of some, whilst, at the same time, they may be fatal to the usefulness of others. "I derived," said Mr. E., "so much blessing from the rise of Sandemanianism, that made me descend into the mine-pit myself by the ropes to examine and see what was in it. It compelled me to prove, search, and see for my own self,

what saith the Lord in his holy Scriptures." He further observes, "Some things noticed by Mr. McLean, brought to my view the finished work of Christ as the only ground of a sinner's acceptance with God, more clearly than I had ever seen them before. I do not consider that there is any thing new in his views of the righteousness of Christ, that had not been fully established in the writings of some Welsh authors, but the point is illustrated in a method more forcible, and exhibited in a clearer light by Mr. McLean."

Sabellianism had made rather large strides among the Baptists in Wales about this period; Mr. Evans having acquired some degree of critical skill in the Sandemanian controversy, was now better prepared to encounter the Sabellian error, which he did with considerable vigor, and ultimately succeeded in banishing it from the Baptist body, and also, more or less, from other Christian bodies in the principality. He remarks, that he was sharply reproved at the Associations at Nantgwyn and Doley, for some things he had advanced against this doctrine; but he stood his ground notwithstanding. Those who maintained the Sabellian position, asserted that it was the Father that assumed human flesh, and that the words Father, Son, and Holy Ghost, meant three names, or three offices, and not three persons. At the Nantgwyn Association, (1808,) one of the oldest ministers present said in his sermon, 'That he did not expect, when he should enter heaven, to see but ONE there.'

"I said," adds our friend, "with all the infallibility of the Sandemanian spirit, that the good brother who had made this assertion, was not likely then to see as John and Stephen saw; the first of whom, saw ONE sitting on the throne, and a rainbow around the throne, and *another* like a Lamb that had been slain in the midst of the throne, and the seven Spirits of God proceeding out of the throne, like seven lamps of burning fire.'* And the last, 'saw the heavens opened, and Jesus standing on the right hand of the Father.'† For this," says Mr. E., "I was called to account in the conference, and severely reproved, especially by some of the Monmouthshire brethren, where Sabellianism had taken a deep root." However, he still persisted to preach fearlessly against this, as he considered very erroneous doctrine.

Previous to this, in 1802, Mr. Evans was requested to write the circular letter of the South West Baptist Association in Wales, held that year at Penypark, in the county of Cardigan. The subject he chose for the letter was, 'Three equal persons in the undivided essence of the Godhead.' This letter, together with frequent preaching on the subject, were the means, in some degree, of staying the progress of Sabellianism among the Baptists, at least it was not openly preached in Baptist pulpits since, as it had been before that time. Thus Mr. Evans thought that

* Rev. iv. 2–5, and v. 6. † Acts vii. 56.

"Sandemanianism had cast a light upon, and stirred up a spirit to contend for, the doctrine of the Trinity, and that, if it introduced one error, it checked another, like one evil genius devouring another;" for there was a spirit of infallibility and violent contention brought in by the Sandemanian system, which produced the most serious consequences in the Baptist denomination; and how painful is it to reflect, even at this distant day, upon the many evils it occasioned, and the irreparable breach it effected in a body of Christians, that until now was progressing so harmoniously and successfully.

Mr. Evans in his Diary gives a brief account of the character of the ministry in North Wales, before the introduction of the Sandemanian reformation, as it was called. He observes, "That the practice of preaching from a single, isolated word, did not prevail among the northern preachers previously to that time; except the principal reformer, who had preached at an Association from the word, 'Shibboleth;' and that the doctrine preached was the same as that which formed the theme of the ministry of the first preachers who visited the North from South Wales. If any difference existed, it was not in the doctrine preached, but in the unction and success which at that period attended the ministry to a considerable extent; and it seems probable, that the pride of the reformers induced them to throw, as it were, the burning lava of Babylon the great into the camps around, with a

view to draw the world after them. True it is, that the Baptist cause at Lëyn, has not assumed such a flourishing aspect since as that in which it appeared at the time referred to above; that is, the interval between the mission of the first preachers from the South, and the introduction of Sandemanianism. The cause of religion at Lëyn, Crickieth, Garn, Llanllyvni, and some other places, appeared at that time like the garden of paradise, compared with what has been seen there since."

But it may be asked here, what there could be in Sandemanianism so destructive to the life and spirit of religion? Is it a neglect of the Scriptures? Upon this, Mr. Evans remarks, "I thought that its principal evil proceeded from the faith peculiar to it, which is faith in the intellect, without any spiritual grace communicated to the person by the regenerating influence of the Holy Ghost to produce this faith. The phrase, 'believing with the heart,' they would explain to mean simply the understanding. 'The design of this faith,' say they, 'is to exclude all the works of man in his justification before God.' Such faith," says Mr. E, "views man believing in his carnal, ungodly state. That faith has taken place in the understanding—'naked belief in the understanding,' without grace in the heart. And yet the system acknowledges man, when believing, as having become really pious, and acceptable to God. Thus, faith in its effects, somehow changes man into a new creature: and man by some

operation of his own, in his own intellect, constitutes himself a godly person. Which is it that excludes human boasting, and magnifies divine grace the most? Man, working himself by his naked understanding to believe, or the Spirit of God, enlightening him, and by its regenerating grace, imparting unto him a spiritual disposition to receive the testimony which God gives of his Son? According to Sandemanianism, that which began in the flesh ends in the spirit!" Mr. E. notices also, "That the Sandemanian faith is born in the head, contrary to the will, affection, or heart; and in all its life, endeavors to bring religion into its mother's dwelling, (the head,) and into the chamber where it was conceived: it never loves to dwell in the chambers of holy joy, godly sorrow, flaming zeal, importunate prayer, and lawful exertion; but all of it is comprised in disputing in the head. It will dispute with all the Babylonians from morning to night, without being at all affected with a broken heart, and an afflicted spirit." Whoever wishes a more extended account of this faith in the intellect, let him read Mr. A. Fuller's 'Strictures on Sandemanianism.'*

But there belongs, also, a something to this system besides the nature of its faith, but fully consonant with it, as to its spirit; that is, the contracted, narrow spirit, condemnatory of all others, which is peculiar to it. It ought to be noticed, however, that Mr. Mc-

* See, also, Scott's Nature and Warrant of Faith.

Lean was, and others of the Scotch Baptists now are, wholly different in their spirits, from the Sandemanians in North Wales, as they now are, or at least were. Mr. McLean was a powerful advocate of Christian Missions, and of contributing to the Mission cause, as may be seen in the accounts of Mr. Fuller's Journeys to Scotland, and in his 'Sermon on the Prosperity of the Kingdom of Christ;' and a great number of our Scotch Baptist brethren now are as liberal as any other Christian bodies, as is evident from their annual Missionary and other collections.

This article having extended to a much greater length than we at first intended it should, we therefore hasten to notice, very briefly, the manner of Mr. Evans's deliverance from the fangs of the Sandemanian delusion—his feelings on the occasion, and the manifestations which God gave him of his grace.

Mr. Evans read carefully Mr. Fuller's Appendix against Mr. McLean, which began to change his views respecting faith; he read again Mr. McLean's Reply, which made him retrograde in some degree. By this it will be seen how nicely his mind appears to have been balanced on the subject. Soon after this, Mr. Fuller's Strictures on Sandemanianism made their appearance, and Mr. E., to use his own expression, saw the *Rhinoceros* of Edinburgh beginning to give way, notwithstanding the strength and keenness of his horn, before the *Elephant* of Kettering, and confess that faith is of a holy nature. Mr. Evans now saw

clearly into the depth of the controversy, and became settled in his views on the point. This evinces the evangelical flexibility of his disposition and conscience in the reception of divine truth, and not like some little souls, and some larger ones too, indeed, of a haughty and obstinate spirit, that will not examine how things really are. It appears that Sandemanianism had robbed him of nearly all the zeal and spirit of prayer, and that sweet spiritual enjoyment experienced by him at Lëyn; so that he had declined in a grievous manner in his own soul, and imbibed the dry spirit of the system to an alarming extent. In this state of mind, he often complained, 'that it was Gilboa upon him,' in a spiritual sense. He prayed, but it was as if prayer could not open the heavens.

We now come to notice the extraordinary method by which his spirit was relieved from the trammels of the above system; and we shall do this as nearly as we can as it is described by himself. He says, "I was weary of a cold heart towards Christ, and his sacrifice, and the work of his Spirit—of a cold heart in the pulpit, in secret prayer, and in the study. For fifteen years previously, I had felt my heart burning within, as if going to Emmaus with Jesus. On a day ever to be remembered by me, as I was going from Dolgelley to Machynlleth, and climbing up towards Cadair Idris, I considered it to be incumbent upon me to pray, however hard I felt my heart, and however worldly the frame of my spirit was. Having begun in the name of

Jesus, I soon felt as it were the fetters loosening, and the old hardness of heart softening, and, as I thought, mountains of frost and snow dissolving and melting within me. This engendered confidence in my soul in the promise of the Holy Ghost. I felt my whole mind relieved from some great bondage: tears flowed copiously, and I was constrained to cry out for the gracious visits of God, by restoring to my soul the joy of his salvation;—and that he would visit the churches in Anglesea, that were under my care. I embraced in my supplications all the churches of the saints, and nearly all the ministers in the principality by their names. This struggle lasted for three hours: it rose again and again, like one wave after another, or a high flowing tide, driven by a strong wind, until my nature became faint by weeping and crying. Thus I resigned myself to Christ, body and soul, gifts and labors—all my life—every day and every hour that remained for me;—and all my cares I committed to Christ.—The road was mountainous and lonely, and I was wholly alone, and suffered no interruption in my wrestlings with God.

"From this time, I was made to expect the goodness of God to churches and to myself. Thus the Lord delivered me and the people of Anglesea from being carried away by the flood of Sandemanianism. In the first religious meetings after this, I felt as if I had been removed from the cold and sterile regions of spiritual frost, into the verdant fields of the divine

promises. The former striving with God in prayer, and the longing anxiety for the conversion of sinners, which I had experienced at Lëyn, was now restored. I had a hold of the promises of God. The result was, when I returned home, the first thing that arrested my attention was, that the Spirit was working also in the brethren in Anglesea, inducing in them a spirit of prayer, especially in two of the deacons, who were particularly importunate that God would visit us in mercy, and render the word of his grace effectual amongst us for the conversion of sinners." This, together with his own experience, he regarded as sure indications that God was about to visit and bless them; therefore we find him, with all the ardor of his mighty soul, consecrating himself afresh to God and to his service, in steady reliance upon the grace of his Saviour Jesus Christ.

CHAPTER IV.

Mr. Evans's covenant with God.—His subsequent experience, and his exertions for the revival of religion.—His efforts at self-tuition.—The spirit of emigration prevailing in the country.—Debts upon places of worship.—Prosperity of religion.—Baptizing a Jew, and an Episcopal clergyman. —The controversy excited by the writings of Rev. A. Fuller.—Mr. Evans's troubles, oppositions, and other circumstances.—His determination to leave Anglesea.—Deliverances.

Let us now contemplate Mr. Evans making an unreserved surrender of himself to God, and dedicating himself anew to his service; or, in the language of the prophet, 'joining himself to the Lord in a perpetual covenant that shall not be forgotten.'* This covenant is dated April 10th, 18—, and made, as he says himself, "in hope and confidence in Christ, and nearness to God, under a deep sense of the evil of his heart, and in dependence upon the infinite grace and merit of the Redeemer." Its import is as follows:—

I. "I give my soul and body unto thee, Jesus, the true God, and everlasting life—deliver me from sin,

* Jer. l. 5.

and from eternal death, and bring me into life everlasting. Amen.—C. E.

II. "I call the day, the sun, the earth, the trees, the stones, the bed, the table, and the books, to witness that I come unto thee, Redeemer of sinners, that I may obtain rest for my soul from the thunders of guilt and the dread of eternity. Amen.—C. E.

III. "I do, through confidence in thy power, earnestly entreat thee to take the work into thine own hand, and give me a circumcised heart, that I may love thee, and create in me a right spirit, that I may seek thy glory. Grant me that principle which thou wilt own in the day of judgment, that I may not then assume pale-facedness, and find myself a hypocrite. Grant me this, for the sake of thy most precious blood. Amen.—C. E.

IV. "I entreat thee, Jesus, the Son of God, in power, grant me, for the sake of thy agonizing death, a covenant-interest in thy blood, which cleanseth; in thy righteousness, which justifieth; and in thy redemption, which delivereth;—I entreat an interest in thy blood, for thy *blood's* sake, and a part in thee, for thy name's sake, which thou hast given among men. Amen.—C. E.

V. "O Jesus Christ, Son of the living God, take, for the sake of thy cruel death, my time, and strength, and the gifts and talents I possess; which, with a full purpose of heart, I consecrate to thy glory in the building up of thy church in the world, for

thou art worthy of the hearts and talents of all men. Amen.—C. E.

VI. "I desire thee, my great High Priest, to confirm, by thy power, from thy High Court, my usefulness as a preacher, and my piety as a Christian, as two gardens nigh to each other; that sin may not have place in my heart, to becloud my confidence in thy righteousness, and that I may not be left to any foolish act that may occasion my gifts to wither, and rendered useless before my life ends. Keep thy gracious eye upon me, and watch over me. Amen.—C. E. O my Lord, and my God for ever!

VII. "I give myself in a particular manner to thee, O Jesus Christ, the Saviour, to be preserved from the falls into which many stumble, that thy name (in thy cause) may not be blasphemed or wounded, that my peace may not be injured, that thy people may not be grieved, and that thine enemies may not be hardened. Amen.—C. E.

VIII. "I come unto thee, beseeching thee to be in covenant with me in my ministry; as thou didst prosper Bunyan, Vavasor Powell, Howell Harris, Rowlands, and Whitfield, O do thou prosper me. Whatsoever things are opposed to my prosperity, remove them out of the way; work in me every thing approved of God, for the attainment of this. Give me a heart 'sick of love' to thyself, and to the souls of men. Grant that I may experience the power of thy word before I deliver it, as Moses felt the power of his

own rod, before he saw it on the land and waters of Egypt. Grant this, for the sake of thine infinitely precious blood. Amen.—C. E. O Jesus, my hope, and my all in all!

IX. "Search me now, and lead me in plain paths of judgment; let me discover in this life what I am before thee, that I may not find myself of another character, when I am shown in the light of the immortal world, and open my eyes in all the brightness of eternity. Amen.—C. E. Wash me in thy redeeming blood.

X. "Grant me strength to depend upon thee for food and raiment, and to make known my requests. O let thy care be over me as a covenant-privilege betwixt thee and myself, and not like a general care to feed the ravens that perish, and clothe the lily that is cast into the oven; but let thy care be over me as one of thy family, as one of thine unworthy brethren. Amen.—C. E.

XI. "Grant, O Jesus! and take upon thyself the preparing of me for death, for thou art God; there is no need, but for thee to speak the word. If possible, thy will be done; leave me not long in affliction, nor to die suddenly, without bidding adieu to my brethren, and let me die in their sight, after a short illness. Let all things be ordered against the day of removing from one world to another, that there be no confusion nor disorder, but a quiet discharge in peace. O grant me this, for the sake of thine agony in the garden! Amen.—C E.

XII. "Grant, O blessed Lord! that nothing may grow and be matured in me, to occasion thee to cast me off from the service of the sanctuary, like the sons of Eli; and for the sake of thine unbounded merit, let not my days be longer than my usefulness. O let me not be like lumber in a house in the end of my days,—in the way of others to work. Amen. E. C.

XIII. "I beseech thee, O Redeemer! to present these my supplications before the Father: and O! inscribe them in thy book with thine own immortal pen, while I am writing them with my mortal hand, in my book on earth. According to the depths of thy merit, thine undiminished grace, and thy compassion, and thy manner unto thy people, O! attach thy name, in thine upper court, to these unworthy petitions; and set thine amen to them, as I do on my part of the covenant. Amen.—Christmas Evans, Llangevni, Anglesea, April 10, 18—."

Mr. Evans observes, subsequently to his entering into this solemn covenant, "I felt a happy degree of peace and tranquillity of mind, like unto a poor man that had been brought under the protection of the royal family, and that had an annual settlement for life made upon him; from whose dwelling the painful dread of poverty and want had been for ever banished away; or like the brood under the wing of the hen. This is to dwell under the shadow of the Almighty, and hide beneath the shadow of his wings until every calamity is overpast."

This covenant, and the comfortable feelings he experienced afterwards, evince our brother to be a man striving with God, and that he had confidence in Him as a covenant-keeping God; and that he was in covenant with Him all the years he labored and suffered in Anglesea since that period. It is not to be wondered, that he was kept in such firm and unwavering hope, seeing that he had such a powerful hold upon the grace of God in Jesus Christ.

The field was once more clear before our friend, and a spirit to labor for God and the good of souls, had taken, as it were, a second hold upon him, as formerly at Léyn. The cause of religion began to flourish again, and new members were added every year to the several branches under his care. In 1814 and 1815, an extraordinary revival occurred; about six hundred members were added in two years. By this time the wilderness blossomed; and in the solitary places of Sandemanianism, the voice of joy and praise was heard, because God was again building up the shattered walls of his church. The different branches, as they were called, or preaching stations on the island, were increased, in consequence of this accession, to one-and-twenty in number; several places of worship were erected, and all rejoiced together, for that the Lord visited Zion. The scene was enchanting, and all seemed to behold and enjoy it with peculiar pleasure. They continued to administer the ordinance of baptism summer and winter,

amid the cold and the heat; and the churches, especially those at Llanvachreth, Llanrhyddlad, New Chapel, White Chapel, and Llanerchymedd, were raised to a state of some eminence in those delightful times. It is easy to imagine that Mr. Evans's harp was now in full tune, and it was not at all surprising to hear the harmonious exclamations of thanksgivings arising from the high tones of his powerful sermons.

The Annual Association now became exceedingly large and popular. It may be well to observe here, that there were (and still are) three branch-associations in the North; namely, one in Denbighshire, one in Anglesea, and one in Caernarvonshire, but they formed but one body, and the regular associational business was transacted at one principal meeting each year, which was held alternately in the three counties, though there were public meetings for preaching held in each of these branches every year. Mr. Evans, in his annual visits to the South Wales Associations, returned with seven or eight ministers with him to the Northern meetings. He continued this plan for thirty-three years, and it was attended with the blessings of God, and made the means of elevating the standard of the North Wales Association to as high a point as any other Association in the principality. At the period to which we now refer, Mr. E. visited South Wales, or parts of it, twice in the year, at the Association-meeting, to collect towards places of worship, or some other public object. In this

manner he travelled upwards of forty journeys from North to South Wales.

There were some circumstances about this time which induced our friend to cultivate an acquaintance with the English language. On his visits to Liverpool and other parts of England, he was often importuned to preach in English, which he did repeatedly, at Byrom-street and Lime-street, in Liverpool, and in other places, to the great gratification of many of the English brethren. He now began to think what he could do, with a view to acquire a more full and correct knowledge of the language, so as to be able to preach in it with greater freedom and pleasure. "I could," he says, "understand the English language, and make use of English authors previously to my settlement in Anglesea. I always had a taste and spirit for reading, and had by this time read all the best English authors. I was particularly partial to criticisms upon select passages of Scripture—that is, if the authors were conversant with the plan of salvation. But owing to my constant labors in travelling and preaching, I never made any effort to understand the English Grammar until I was thirty-three years of age, about the time when Mr. John Williams went to New-York. I committed to memory the best part of Richards's Dictionary. The English brethren had prevailed upon me to preach to them in broken English, as it was; this induced me to set about the matter in earnest, making it a subject of prayer, for

the aid of the Spirit, that I might be in some measure a blessing to the English friends, for there appeared some sign that God now called me to this department of labor in his service. I never succeeded in any thing for the good of others, without making it a matter of prayer. My English preaching was very broken and imperfect in point of language; yet, through the grace of Jesus Christ, it was made in some degree useful at Liverpool, Bristol, and some other places. I was about forty years old when I learned to read the Hebrew Bible and the Greek Testament, and use Parkhurst's Lexicons in both languages. I found that, had I studied the English language attentively and perseveringly, I should be able to overcome great difficulties; and also, that I could without much labor, in the course of few years, even in my idle hours, as it were, understand all the Hebrew words corresponding with every Welsh word in the Bible; and so also the Greek. I had always before thought that it was impossible to accomplish this, for I had no one to encourage me in the undertaking; but I found it was practicable, and proved it in some measure, yet relinquished the pursuit on account of my advanced age.

Mr. Evans at all times referred very respectfully to the kindness of his English friends, and gratefully acknowledged the aid he received from them, though the services he rendered them were in his estimation very insignificant. No doubt, his English sermons

evinced the same energy of conception in his ideas as the Welsh, but they lacked his p culiar and powerful manner of expression. Brethren of some eminence in England observed, after hearing Mr. E., "that it was no wonder the Welsh were warm under such preaching;" though these brethren were still ignorant of the power which accompanied his ministry, when he illustrated his ideas in his own vernacular tongue.

Even at this apparently pleasant season, Mr. Evans was not without some obstacles arising in the way of his exertions, as it may be generally expected in the course of forty years of ministerial labor. Two things of some importance are to be observed, by way of caution to Christian professors generally, and they would do well to guard against them: First, a disposition to intermeddle with politics: and second, a spirit of unnecessary emigration to America. These two spirits greatly annoyed Mr. Evans. "I had," said he, "an opportunity of observing these two talkative and gifted gentlemen, Mr. Politician, and Mr. Going-to-America, alias, Mr. Love-Riches, cooling religious zeal, depriving professors of the spirit of prayer, and at length ending in total apostasy. I was not so well acquainted with them when they were doing so much mischief in the churches, as I am now, else I should have been more severe towards them, and less hospitable in their entertainment. Few of those who went to America have been of much com-

fort and usefulness in that country, but my beloved brother, Mr. John Williams of New-York." "Beyond a doubt," remarks the author of the Welsh memoir, "these spirits have contributed much to weaken the churches in Anglesea, and in other parts, and it would be well to notice them more particularly, of what kind they are, and who the master is under whom they act. 'Prove the spirits, whether they be of God.'"

The next point which claims our attention, is the trouble Mr. Evans endured on account of chapel-debts. This matter pressed so heavily on his mind, that it would be inexcusable to omit this part of his labors, in preparing an account of his life; though we are perfectly sensible of our inability to accomplish it in the powerful manner it demands, according to what our departed brother felt in this very trying cause. He himself could not express his feelings on account of this, strongly as he used to speak of it. "I humbly think," he said, "that the troubles of the Missionaries in India, or in any other part of the world, have not been so heavy, as mine have been in the cause of chapel-debts. The other preachers," he adds, "were young and inexperienced; and the members left all to me, as to their father. In the depth of night, I have wrestled in prayer, and entreated God to preserve his cause from disgrace. The promises of the God of Jacob, in support of his cause, were often of great comfort to my soul. I would examine the

promises which involve the care of God for his own glory, and would take and spread them before him in prayer, until, sometimes, I felt as confident as if I had seen the whole debt paid. I labored much to establish a penny-a-week contribution for this object, but I did not succeed well in it. I collected, on different occasions, towards the several places of worship in Anglesea, from one thousand to seventeen hundred pounds sterling; but hundreds still remained on houses that had been built without my consent." This brief, but pathetic account, shows evidently how deeply and grievously he felt on this subject.

After adverting to some things which occasioned this heavy debt, and which are irrelevant to our present purpose, we have a letter of Mr. Evans's upon this painful topic, published in the Welsh Baptist Magazine, so late as February, 1835, an extract of which we shall here lay before our readers.—"The Spirit, which gives a movement of life in the kingdom of heaven, has been abundant in its outpourings upon our denomination; and it ought to be considered that the erection of regular places of worship is of the greatest importance in the extension of Christ's kingdom, to correspond with other things. About fifty years ago, or something more, the Baptist churches in South Wales sent ministers to preach the gospel in the northern parts of the principality, that is, in the counties of Anglesea, Caernarvon, Merioneth, and Denbigh. Previous to this time, the Baptists had no

house of worship in any of the three first named counties, and only three in Denbighshire, viz., Wrexham, Cevnbychan, and Glynceiriog. The blessing of Heaven attended the labors of the brethren from the South; congregations were collected in the other counties, which required the building of suitable houses for their accommodation. Now observe, 1. That our cause in North Wales commenced about the same time, or a little before, the Baptist Mission to India. 2. That the expense was incurred in the extension of the means of grace, with a view to glorify the Redeemer. 3. That the great burden of the present existing debt was incurred at the time of the planting of churches. 4. That such circumstances can never occur again; because the places of worship are fixed in different parts, so as to embrace the principal portions of the counties. 5. If the body of Baptists were to unite to liquidate the present debt, the congregations would then be able to build a house here and there, for the happy Millennium that is in expectation. 6. I can perceive no force in the frivolous objections that are common; such as, that needless expenses have been incurred. What institution or society is there, in this imperfect state, but may be objected to in the same manner? And the same reason may be alleged for withdrawing our shoulders from under the burden, and passing by the cause of religion in all its departments, like the Priest and the Levite, leaving it half-dead in its wounds and bruises.

Abundance of the same kind of reasons may be urged against our Foreign Missions, our Academies, and all our other institutions. Let these, and the like excuses, therefore, be carried away by the wind, together with the dust of the old golden image, being first ground to powder, by the little stone cut out of the mountain!

7. There is a relation subsisting between the name of Jesus and our houses of worship; for it is to preach his doctrine, and to administer the ordinances of his kingdom, that they have been erected. He considers the debt that lies upon them as a debt upon *his name* in the world, and expects his disciples to liquidate it, and deliver him from such a prison. 'For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.'* Let this be well considered.

8. There is no way for us to exonerate ourselves from this debt without leaving our denomination in disgrace; and because of its connection with the name of Christ, if we do not exert ourselves to discharge this debt, we do not *visit him* in his cause. To come short of paying the debt, which bears so close a relation to the name of Christ, and the kingdom that is not of this world! The dread of this, and the care which it involves, occasions sleepless

* Matt. xxv. 42, 43.

nights to some on the verge of the grave. Believe me, this ferment you perceive in me has been heated in the golden pot of my heart before God—*And the ark of the Lord was taken.*" In this manner our deceased brother gave full and free expression to the feelings of his heart, upon a subject that engrossed so much of his thoughts, and entailed so much labor on his body. Mr. Evans undoubtedly did his part unflinchingly in this hard struggle. But, "Oh! my brother, my brother!!" exclaims his Welsh biographer, "his body sunk into the grave, bearing deeply the impress of the heat and burden of the day on his furrowed countenance."

Whilst upon this subject, it may not be uninteresting to hear Mr. Evans farther upon the point, as there are but few, if any, so well qualified, and able to speak upon it as he was. In speaking of the want of liberality towards he cause of religion among the Welsh Baptists, he re arks, "That the cause of this has been, from age to age, principally owing to the ministers and deacons. In some churches, the wealthy ministers, who lived on their farmes, and possessed their hundreds, and some their thousands, in all their conduct, conversation, and speechs, always opposed burdening the churches with continual collections. The effects of this were soon and easily discovered. In other churches I had opportunities of noticing that the deacons were the cause of this ungenerous conduct: they often withstood vigorously, and opposed

with all their might, the making of collections towards meeting-houses; while at the same time they were not very liberal in support of the ministry among themselves. Many of the wealthiest churches (alias deacons) would send a message in the mouth of their minister to the Association, stating, 'that no collector could be permitted to visit them with a view of taking up collections that year, because they were about building a small house of worship themselves.' Also, the ministers in Wales have not had that leading influence in the churches, generally speaking, which the word of God assigns them, according to the Epistles to the Thessalonians, Timothy, and the Hebrews; but the helm of government is held in the hands of the deacons, or frequently, the *deacon*, so that the more liberal-minded of the ministers cannot remove this crying evil. Owing to this want of liberal exertions on the part of deacons and people, many of the ministers are kept in very limited, and narrow circumstances, and are often obliged to engage in the unpleasant task of going out to collect towards their houses of worship; whereas, had there been a liberal co-operation among those to whom God had given the means, matters might soon be brought into a comfortable state." This is the view our friend took of this business, and we aver it to be a pretty correct illustration of things as *they were;* but we rejoice that he himself had to live to witness a very decided improvement in those points, and since the decease of our

brother, things have been progressing very favorably in this respect. But to return to our narrative.

Notwithstanding the difficulties arising from chapel-debts, and other sources, the cause of God prospered, and continual additions were made to the churches.

On one occasion, a Jew of the name of Isaac came to Mr. Evans, avowing his conversion to the Christian faith, and requested to be baptized by him. This he did, on a profession of his faith in Christ, in the name of the Father, and the Son, and the Holy Ghost. The Jew was exceedingly poor, and our friend gave him a whole suit of clothes. He had been brought up in England, and could speak English well. Mr. Evans heard of him since, that he continued in the Christian faith. About the year 1815, he became acquainted with a young man of the name of Parry, of a respectable family, in the city of Bangor, and which was also in favor with the Bishop of that Diocese. This young man had been brought up in Oxford, and designed for the ministry in the Church of England: he had now finished his education, and was about to receive ordination at the hands of the Bishop. He came to Mr. Evans to Llangevni, apparently under deep conviction, and appeared dead to all earthly objects, as if the eternal world and its important realities, had absorbed his whole soul and body. "He appeared," says Mr. E., "so completely filled, with the deepest solemnity, that there was not

so much as a smile, or any thing of the sort, to be seen on his countenance, nor a word uttered by him but the words of soberness. He said, 'that his object in coming to me was, to be baptized in the river.' I questioned him respecting his knowledge and views of the subjects of baptism, and of immersion as the only mode of baptism; he gave such answers, as evinced his views on these points to be scriptural, and those views he had embraced by reading the Scriptures only. I persuaded him to return home at that time without being baptized. He came to me afterwards on four different occasions, and on the fifth visit, I did all in my power to advise him to return home, and comply with his parents' intentions, urging as a reason the expense they had incurred in training him up for the ministry of the Episcopal Church. To this he replied, 'O what an unhappy man I am! brought up by my parents to earn a livelihood by false-preaching, for which I have neither gift nor spirit! O that they had brought me up a tinker! I would prefer that.' He had now commenced undressing himself, with a view to change his clothes for baptism: I endeavoured again with all my power of reasoning (with what propriety I cannot say) to prevail upon him to relinquish the thought and obey his parents, for I could not find him clear in his knowledge of the righteousness of Christ, as the only foundation of a sinner's acceptance with God. This address succeeded so far that he buttoned his clothes;

but the next moment unbuttoned them again, uttering these expressions with all the solemnity as of another world: O! my parents will not accompany me to the other side of death, and they will not answer for my disobedience in the judgmen tto come.' Here," Mr. E. observes, "I could not deny him any longer;—' Come down to the river,' said I, 'and I will baptize you at your own request. Accordingly, we repaired to the river opposite to Ebenezer meeting-house. I read the account of Christ's baptism, and prayed, and went with the young man into the river, without any earthly spectator whatever, but my wife. When he came up out of the water, he appeared as if he had cast off some heavy burden from his shoulders, and his countenance assumed fresh cheerfulness. He said, in the English language, *O Lord! accept this poor sacrifice of mine.* He returned to the house to change his clothes and to take some refreshments; and went his way rejoicing towards Bangor, having offered a sacrifice of obedience upon a watery altar in Llangevni brook. I did not see him since except once in the parish of Llanllyvni, in Caernarvonshire. It appears that his parents urged him to undertake the office of a clergyman in the established church, and, though his baptism was known to the Bishop, yet he was admitted into deacon's orders upon his first application, and subsequently he received full orders, and had the curacy of Llanllyvni, where for some years he lived morally and circumspectly, and always con-

ducted himself affectionately towards the Baptists. He had no talent for preaching, and his mind was much exercised, that he sustained an office whilst he possessed neither spirit nor skill to perform its duties. At length he determined to resign the curacy and the ministry altogether, which he ultimately did, and betook himself to school-keeping for his support."

By this time several ministers had been ordained in Anglesea, as assistants to Mr. E. in the administration of Christian ordinances. The increased number of churches, or branches, for they all formed but one church as yet, rendered this aid expedient; so that, including the ordained ministers and other auxiliaries, there were twenty-eight preachers on the island, all having risen in the course of the thirty-seven years of Mr. Evans's ministerial labors in that section of the country.

During these years of exertion and toil which our friend spent with the church in Anglesea, he endured many trials, and encountered a variety of severe struggles in the prosecution of his labors of love, as we have already seen, to a considerable extent. His situation, even at this advanced period, was far from being comfortable. Several circumstances of an unhappy character continued to mar his pleasures and perplex his mind. The remains of Sandemanianism still lurked in the dry spirits of some of the members, which frequently frustrated his plans for promoting

the cause of religion. Another point, which at this time occasioned him some annoyance, was the agitation of the Fullerian controversy, as it is called in Wales. The dispute which ensued upon the development of Mr. Fuller's views created a considerable stir through the whole of the principality, and Mr. Evans did not long escape ere he was suspected of being what was called a Fullerian, and that by some of his best and most affectionate friends in the ministry. Although our friend could not at any time perceive the propriety, and admit the justness of all the propositions of that great and holy man, yet he always entertained the highest esteem for Mr. Fuller's character, both as a Christian preacher, and a polemical writer. "The Baptist army," as it is noticed by him, "became now divided into two bands; some entered the territories of high Calvinism, more so, it seems, than they were before; others, being young and inexperienced, plunged headlong into the mire of Arminianism. If they were not *wholly* so, undoubtedly their sermons, their taste, and their spirits savored strongly of the Arminian leaven. The person of Christ, the grace of God, the atonement of the cross, the power of the Holy Ghost, and the various connecting links of the scheme of salvation, were in a great measure cast into the background; also, the brethren who adopted the other side of the question went much too far, by limiting the virtue of Christ's

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sacrifice in itself, and not in its appointment as a covenant-atonement—and they almost hesitated to say to the dry bones, *Hear the word of the Lord.*"*

Mr. Evans, speaking of Mr. Fuller, passes upon his talents and abilities as a writer, the following high encomium: "I consider Mr. Fuller one of the principal divines since the days of the apostles—he was an apostolic man. He undoubtedly subverted Sandemanianism in its main point, namely, faith taking place in the soul, without the regenerating power of the Spirit, or the Spirit imparting light to the soul, as the cause of it. The Strictures on Sandemanianism are the principal of Mr. F.'s works, which evince him to be the greatest man of his age in powers of mind."

Respecting the introduction of this controversy into Wales, the previous state of the ministry there, and the consequences which followed upon it, he says: "By considering impartially all circumstances, though individuals were benefited by it, yet I think, upon the whole, that the injury sustained, outweighs the amount of benefit realized. On the account I shall name, I believe that the best way to oppose Arminianism is that adopted by Mr. Fuller; but the system which bears his name, contains a greater check upon Antinomianism than upon the Arminian theory.

"A powerful and mighty attack had been made

* Ezek. xxxvii. 4.

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some years previously on the South Wales churches, and they suffered much more from Arminianism than they ever did from Antinomianism. But some one will say, Ye were Antinomians in general. No, certainly we were not: but some ministers and churches verged more to that side since the introduction of Mr. Fuller's views. It was a strange thing in the pulpits of Wales, for forty years to my knowledge, to hear a minister speak against inviting *all* to come to Christ, and encouraging them to believe the gospel, without questioning the sufficiency of the atonement for all them that believed: and no one was heard denying the moral law to be a rule of life; but each sought, and cried to have it incribed afresh on the heart with the blood of Jesus. I never heard, and it was quite new in Welsh sermons, and in Welsh books, to limit the atonement in itself, but the Calvinistic denominations considered it appointed for those whom it represented. I believe that the first intimation given in a printed form in Wales of an atonement *equal* in weight and value to the amount of crime, and not an atonement corresponding with the dignity of the divine person who gave it, was hinted in a small pamphlet of mine, published some years ago. I regret the word *equal* in the above connection.

"Such was the state of the doctrine upon this point at the time the system of Mr. Fuller made its way into the principality. But what injury has it inflict-

ed? It occasioned much schism and confusion, by furnishing an opportunity to many young preachers, under Mr. Fuller's shade, of becoming rank Arminians in spirit and doctrine; as if they intended to oppose, rather than follow that eminent man. Mr. F.'s sermons were evangelical; and the blood of the cross was the life of his doctrine, even as the flowing of the blood through the heart is the life of the human body, or as the sun is life in the solar system. Another evil which ensued upon its introduction was, that some ministers and churches were driven from their former principles, and in order to be sufficiently distant from Fullerianism, as they called it, would not willingly acknowledge the infinite virtue of the atonement in its nature, and hesitated to invite sinners to Christ; but I hope these brethren will return to their own first Calvinistic principles, which I know them to have possessed forty years ago."

Here we perceive that Mr. Evans was in some measure in a strait between two parties. That party which adhered to him from the beginning, and whom he loved most affectionately, had began to suspect him of entertaining Mr. Fuller's sentiments, and he himself regarded the other party somewhat suspiciously; they were in a manner strangers to him, who had newly entered the field—he did not rightly understand their errand—where they meant to encamp—and how their movements were to be ordered; thus he was doubtful of them. In this state of mind, and under

these circumstances, he went into South Wales to collect towards a meeting-house in Anglesea. His strength had now begun to decline in some measure; this, together with the magnitude of his labors in this journey, threw him into the fetters of affliction, so that he was able to preach but little for nine months. He remained for a considerable time at Aberystwyth, under the care of a medical gentleman of that town. In this affliction he nearly lost the use of his only eye, owing very probably to immoderate exertions in travelling and preaching, for he never entertained the thought of sparing himself, when there appeared to be any thing to demand his attention.

His spirit, notwithstanding, retained its energy all the time he was under the care of the physician at Aberystwyth, and he felt confident that God had a great work for him to do before he called him home, though many, and indeed most of his friends, thought otherwise, and that his work on earth was done.

Mr. Evans was now nearly sixty years of age, and the stations for preaching in Anglesea had increased to such an extent, that he could not visit them as heretofore; he therefore encouraged and advised them to form themselves into separate churches, or that every two or three stations should unite and call a minister. Trials of various kinds continued to accumulate on our friend at this period. We feel reluctant to pursue the course of events about the time here alluded to, and which ultimately led to his re-

moval from Anglesea; but as we are writing an account of *his life*, as some of his greatest troubles met him about this time, and as the circumstances are recorded by himself, it would not be doing him nor the reader justice to pass over this eventful period of his history in total silence. According to his own statement, matters stood nearly as follows. He had buried his first wife, who for many years had afforded him great comfort; his health had declined very considerably; the use of his only eye was nearly lost, and his whole constitution threatening a speedy dissolution. Some of the churches called ministers whom he thought to be too much Arminianized for Calvinistic churches. They refused to receive those whom he recommended, and thus they cast their old minister into sorrow and distress of mind. Some faithful brethren took his part through all the scenes of this afflictive period, whose names are honorably noticed by him in his journals. But he thought that they had not the same power to defend him now as on previous occasions, for they had "suspected him of Arminianism" (Fullerism). Because of this the strength of their power and judgment was weakened, "to my great loss," said he, "in this gap; though they were still with me, yet they had lost their sword and their staff." Here follows the most affecting circumstance of this stormy day, according to his own account. "Some persons were unkind enough to attempt injuring my character by fabricating a false-

hood upon me, which, though it was not criminal, yet it was a falsehood, and, as they said, had occurred (though it never in fact occurred) thirty-four years before." Several ministers from Denbighshire and Anglesea were called in, with a view to affect a reconciliation between him and the other party; they met at Bodedern, but all was of no avail; they could not succeed to adjust the dispute, so as to bring the parties to a right understanding of each other. Whatever misunderstanding might have occurred between some brethren and Mr. Evans, he, as one of the oldest and most respectable ministers, not only in Anglesea, but in all the principality in his day, ought to have been heard, and his admonitions should have been received kindly, at least with greater deference to his age and experience; and he should have been vindicated as instrumentally the father of the Baptist cause in Anglesea. "I wonder greatly," said he in his Diary, "that I did not sink into the grave in this trouble that came upon me in my old age, together with an accumulation of trials of all kinds; but the Lord sustained me. There was in the midst of all, a strong persuasion in my mind, that there was yet much work for me to do for God in the world, as well as much to suffer, ere I died. If I only entered the pulpit, I felt raised as it were to Paradise—above my afflictions—until I forgot my adversity; yea, I felt my mountain strong, my mind was in such a heavenly frame, and as anxious as ever for the con-

version of sinners. The truth appeared to me in its power like a hammer in its strength. The doctrine dropped as sweet as the honey, yea, sweeter than the honey-comb, and as comfortable as the best wine. I was now particularly wishful that all the ministers in Anglesea, should join with me according to the promise, 'If two of you agree to ask the *same thing*, it shall be given unto you of my Father which is in heaven;' for I had such confidence that then I should see prosperity attending the ministry, and that I should not die until I had finished my work. I said to a brother :—'Brother, the doctrine, the confidence, and strength which I feel, will make some persons dance with joy yet in some parts of Wales.' 'Yea, brother,' said he, with tears flowing in streams from his eyes. Every thing now contributed to remove me from Anglesea. The unbending disposition of those who were offended at me, and the ardor of my own spirit, believing that there was work for me to do in some other field of the harvest of the Son of man, and my having prayed earnestly for twelve months for the direction of divine Providence, together with the visions of my head in the night seasons, appeared to unite together to lead in one direction. At length, the determination to leave Anglesea, afflicted as I was, preponderated. I was much like Jacob, leaving his father and his mother, going with his staff only over Jordan: so was I, leaving the church: I had prayed, yea, I had strove with God for its prosperity,

and had labored nearly forty years with it—now leaving it—possessing nothing of this world's goods, save the horse upon which I rode, and a small amount of silver in my pocket; and scarcely could I say that these were mine." Such is the account he gives of his feelings and circumstances upon leaving Anglesea, which had been the field of his labors for so many years. The scene was heart-rending in the extreme, to see an aged minister, who had been so usefully employed in that part of his Lord's vineyard, now obliged to leave the scene of his exertions under circumstances so painful and distressing. Mr. Evans undoubtedly spent his best time and best talents to serve the Baptist cause in North Wales, and especially in Anglesea; and now, after many years of toil and hard labor in collecting, preaching, and travelling, those who ought to have rallied around him to sustain him in his feebler years, withheld the amount of their promises towards his support in order to revenge themselves on their aged father in the gospel; and many others who pretended to be more favorably disposed towards him did but little, except in empty words; and he was like David, leaving the country where he had fought the enemies of the cause, and as it were, leaving his city without knowing that he should ever see the "Ark of God and his tabernacle" in Anglesea any more. This was a dark and cloudy day upon the Baptists of Anglesea. But God is ever faithful. He continued merciful to Mr. Evans, and

preserved him in all his trials; and there is room to hope that he will not pour his vengeance in judgment upon those who were mistaken, nor upon others whose arrows were bitter against his aged servant.

We shall next be led to behold Mr. Evans quitting Anglesea altogether, and commencing his journey towards Caerphilly, in Glamorganshire, South Wales; a journey of about two hundred miles.

CHAPTER V.

His removal to Caerphilly.—The state of his mind at the commencement of his journey.—His striving and covenanting with God on the road.—His second marriage.—His exertions for the cause of religion.—A remarkable dream.—His success at Caerphilly.

Some mysterious dispensation had wisely ordered, before Mr. Evans left Anglesea, that he should be invited to take the charge of the Baptist Church at Caerphilly, in the county of Glamorgan, South Wales. With this invitation he thought it his duty to comply; hence we see him commencing his journey thither, in about the sixtieth year of his age. In going from Llangevni, his former habitation, to Brynsienkyn, and reflecting upon his afflictive departure from his brethren in Anglesea, he felt his mind excited to great tenderness; and the presence of the Saviour was realized by him to so great a degree, that he gave a loud vent to his feelings, in tears and supplications; and the struggle continued for some hours. He obtained strength to commit himself and the ministry to the care of Jesus Christ; and in doing this he felt such confidence that it raised him above his afflic-

tions, and above his fears. It appears from his Diary that he entered into covenant with God at this time, and resigned all afresh to Christ. This covenant has not been committed to writing, so far as can now be discovered. This is the second particular covenant between him and God in Christ, to which reference is made by him.

His feelings and the workings of his mind, as we have seen, were strongly imbued with a sense of the religion of Christ, and every circumstance brought him nearer to his God. "I felt," he said, "my right eye, namely, light in the Scriptures, and my right arm, life and power in my sermons, without any sword or plague upon them, as is said of the false shepherd in Zech. xiv." This was the state of his mind in the commencement of his journey towards Caerphilly.

Soon after Mr. Evans's settlement at his new station in South Wales, he entered the second time into the marriage state with Mrs. Mary Evans, who was particularly careful of him the remainder of his days, and now survives to mourn her loss. We may observe in this place, that Mr. Evans was not so anxious to obtain worldly riches, as to choose a partner who would be a help-meet for him in his travels and labors. A minister's wife elevates her character much more by her affectionate sympathy, and by her readiness to follow the leadings of Providence, than if she could say that she is worth one or two thou-

sand dollars on her marriage-day. Riches are but the deceitful things of this world at best; but a determination to serve God, carries with it its recommendation to another world.

Let us notice how Mr. Evans began his ministerial labors at Caerphilly. His first object appears to have been to secure the presence of God, and the light of his countenance on his cause. In reference to this he remarks, "I had heard, that ministers and churches in America are favored with great prosperity and powerful revivals, by continuing to seek them by prayer. I considered that the same spirit was with us; we agreed, therefore, under divine influence, to seek in the name of Jesus the outpouring of the Holy Ghost, with the word and ordinances, to render them efficient for the salvation of men and the glory of God. We succeeded, and received blessings in answer to prayer like that of which I had read as enjoyed by our brethren in America. This may serve as an encouragement to other ministers and churches in like circumstances, to seek by prayer and supplication such revivals as are agreeable to the promises of Scripture. "We received," said Mr. Evans, "into the fellowship of the church at Caerphilly, in the course of two years, about one hundred and forty members."

He notices a remarkable dream* he had some

* Mr. Evans laid greater stress upon dreams than some good men, perhaps, would be disposed to do.

time previous to this season of revival at Caerphilly, which he has noted in his Diary, as follows. He thought that he saw himself in a meeting-house very much like the one at Caerphilly, and hanging over and above the house there were many harps, wrapped in coverings of green. Then he said, "I will take down the harps of heaven here." In taking away the covering, what appeared, but the Ark of the Covenant of the God of Israel standing opposite the table, and upon it was inscribed with golden letters in Hebrew,—JEHOVAH CABOD. Then he cried, "Brethren! thanks be to the Lord, here he is come to us according to his promises, and to our prayers and expectations." Beneath the place where he saw the harps, he had the pleasure and honor, afterwards, to examine about one hundred and forty candidates for baptism, and receive them by the right hand of Christian fellowship into the communion of the church.

Of Mr. Evans's circumstances while at Caerphilly, and his ultimate departure from thence, he makes this record. "I never spent a short time—about two years—in greater comfort; for the ark of God had appeared there, and the harps of about one hundred and forty souls had been tuned. I could have wished, had it been the will of Providence, to end my days in this place; but I had not my desire in that respect, owing to some things which brought no guilt upon my conscience, but certainly must have done so upon other persons. It is not prudent to

notice them. I still love many of the brethren and sisters at Caerphilly, and desire their prosperity,—and may not our mistakes be charged upon any of us in the day of judgment: but may we be graciously made to confess our faults on earth, where the fountain of grace and of pardon is opened." Thus terminated his short but prosperous career at Caerphilly—and now we must accompany him to the neighboring town of Cardiff, his next settlement.

CHAPTER VI.

His invitation to Cardiff, and determination to settle there.—His covenant with God. . . . . —His subsequent experience.—A day of fasting and prayer, April 17, 1829.—Remarks upon religious revivals.—His success at Cardiff.—His afflictions, and the state of his mind under them.—Commemoration.—His diligence, and his preparation of sermons for the press.—Conversation with some English brethren upon religious enjoyment in Wales, and an apology for Welsh jumping.—Commendation of the church at Cardiff, &c.—Presbyterianism and Independency.—His departure from Cardiff, and the exercises of his mind on that occasion.

At the time Mr. Evans was movable from Caerphilly, the Welsh Baptist church at Cardiff, a town a few miles distant, in the same county, was destitute of a pastor; under these circumstances, they resolved to invite our friend to take charge of them, to which after due deliberation and prayer for divine direction, he consented. This removal pressed considerably upon his mind; yet he determined to go, fully believing that it was the will of the Lord that he should labor for some time at least at Cardiff. That his feelings were much exercised on this occasion is

evident from the following resignation of himself in covenant to God through Jesus Christ.

"While returning from a place called Tongwynlâs over Caerphilly mountain, the spirit of prayer descended very copiously upon me; I wept for some hours, and heartily supplicated Jesus Christ, for the blessings here following. I found at this time a particular nearness to Christ, as if he were close by me, and my mind was filled with strong confidence that he attended to my requests, for the sake of the merits of his own name." This decided in favor of Cardiff.

The blessings for which he covenanted with Christ on Caerphilly mountain: it was like the mountain of Moriah to Abraham of old.

I. "Grant me the great favor of being led by thee, according to thy will—by the directions of thy providence and word, and the disposing of my own mind by thy Spirit, for the sake of thine infinite precious blood. Amen.—C. E.

II. "Grant, if I am to leave Caerphilly, that the gale (of the Spirit's influence) and religious revival I had there may follow me to Cardiff, for the sake of thy great name. Amen.—C. E.

III. "Grant thy blessing upon bitter things, to brighten, and quicken me more and more, and not to depress and render me more lifeless. Amen.—C. E.

IV. "Suffer me not to be trodden under the proud feet of members, or deacons, for the sake of thy goodness. Amen.—C. E.

V. "Grant me the invaluable favor of being, in thine hand, the means of calling sinners unto thyself, and of edifying thy saints, wherever thou wilt send me, for the sake of thy name. Amen.—C. E.

VI. "If I am to stay at Caerphilly, give me some tokens, as to Gideon of old, by removing the things that discourage me, and are in the way of the prosperity of religion in that church. Amen.—C. E.

VII. "Grant, Lord of glory, and Head of thy church, that the Ark of the cause, which is thin e, in Anglesea and Caerphilly, may be sustained from falling into the hands of the Philistines; do not reject it; spare it speedily, and lift up the light of thy countenance upon it; and by thy Spirit, word, and providence, so operate as to carry things forward in the churches, and neighborhoods, in such a manner as will produce changes in officers and measures that will accomplish a thorough improvement in the great cause, for the establishment of which in the world, thou hast died;—and by scattering those that delight in war, and closing the mouths of those that occasion confusion. Amen.—C. E.

VIII. "Grant me way-tokens by the time I begin my journey to Liverpool, and from thence to Anglesea, if it is thy will that I should go thither this year. Amen.—C. E.

IX. "O grant me succor beneath the shadow of the sympathy that is in thee towards them who are

tempted, and the unbounded power there is in thee to be the relief of such. Amen.—C. E.

X. " Accept of my thanksgiving a hundred millions of times, that thou hadst not hitherto cast me from thine hand, as a darkened star, or a vessel in which there is no pleasure; and suffer not my life to be extended beyond my usefulness. Amen.—C. E. Thanks, that thou hast not given me a prey to the teeth of any. Blessed be thy name.

XI. " For the sake of thine infinite merit, do not cast me, thy servant, under the feet of pride and injustice, of *worldly* greatness, riches, and selfish oppression of any men, but hide me in the secret of thy countenance from the strife of tongues. Amen. C. E.

XII. " Help me to wait silently and patiently upon thee, for the fulfilment of these things, and not become enraged, angry, and speak unadvisedly with my lips, like Moses, the servant of the Lord. Sustain my heart from sinking, to wait for fresh strength from Zion. Amen.—C. E.

XIII. " Help me to wait upon thee for the necessaries of life; let thy mercy and goodness follow me while I live; and, as it hath pleased thee to honor me greatly, by the blessing thou hast vouchsafed upon the ministry through me, as an humble instrument, at Caerphilly, after the great storm had beaten upon me in Anglesea, like Job; grant that this honor may continue to follow me the remainder of my

days, as thou didst unto thy servant Job. Amen.—C. E.

XIV. "Let this covenant abide like the covenant of salt, until I come to thee in the world of eternal light. I entreat aid to resign myself to thee, and to thy will. I beseech thee take my heart, and inscribe upon it a deep reverence of thyself with an inscription that time and eternity cannot deface. O let the remainder of my sermons be taken by thee from my lips; and those which I write, let them be unto thee for a praise. Unto thee I dedicate them. If there should be any thing in them conducive to thy glory, and to the service of thy kingdom, do thou preserve it, and reveal it unto men, else, let it die like the drop of a bucket in the midst of the scorching heat of Africa. O grant, that there may be a drop of that water which thou alone canst impart, and which springs up to eternal life, running through all my sermons. In this covenant, which probably is the last that will be written between me and thee on the earth, I commit myself, my wife, and the churches amongst whom I have preached, to the protection of thy grace, and the care of thy covenant.—C. E.

XV. "Let this covenant continue when I am in sickness or in health, or in an other circumstance; for thou hast overcome the world, fulfilled the law, finished justifying righteousness, and hast swallowed up death in victory, and all power in heaven and earth is in thine hand. For the sake of thy most

precious blood, and perfect righteousness, note this covenant with thine own blood in the court of the memorials of forgiving mercy: attach unto it thy name in which I believe; and here I, this day, set my unworthy name unto it, with my mortal hand Amen.—Christmas Evans. Dated, Cardiff, April 24, 1829."

This is the third particular covenant, between him and God in Christ, in the capacity of a Christian and a minister of the gospel. He observes, "after having entered into this covenant, I came to Cardiff, heartily and unhesitatingly, like a merchant that should send his vessel to sea after it had been registered in the Insurance Office. I had nothing now to lose, for I had given myself up to the possession of Jesus, the Mediator of the New Testament, for time and for eternity; and so I have had to abide here in the secret of his tabernacle for these nine months."

Mr. Evans removed to Cardiff in the month of September, 1828, and labored indefatigably in his Master's service, enjoying much and near communion with him, and walking daily in the light of his countenance. April 17, 1829, was observed by the churches in England and Wales as a day of fasting and prayer, with a view of seeking a greater and more extensive outpouring of the Holy Ghost. Upon the subject of religious revivals, Mr. Evans has the following remarks: "The gospel has prospered among the Welsh to a greater extent than it has done among any other people, or in any other country under heaven. It has

wrought like leaven through the principality. And let it be remarked, that this has been accomplished, not by the eloquence of learned priests of the establishment; neither has it been achieved altogether by the ministrations of literary men among the dissenters, though individuals of parts and learning in both communities have been instruments to be had in eternal remembrance in Welsh revivals; but, generally, by the fervent evangelical ministrations of men, the majority of whom were laymen, or men destitute of collegiate education, the gospel was extended to the extremities and glens of the mountains of Wales. The powerful awakenings, and extensive revivals with which God has blessed Wales, were like a mighty rushing wind, carrying all before it, and thus did more in one Sabbath to promote the interest of the kingdom of heaven, than can be effected in an age by a dead and lifeless preaching. 'The earth as it were grew in one day, and a nation was born at once.' There is no country that has been so extensively blest with these reviving visitations as Wales, except America. Thirty-five years ago, the English brethren regarded these revivals very contemptuously, and called them enthusiasm; and, marvellous as it may appear, those revivals seemed as much to scorn our brethren in England as our brethren there scorned them; so that they did not honor England with their awakening presence. But O, how clear is it, notwithstanding all the learning and order of our brethren (the English) in reli-

gious matters, that there is yet need of these showers of blessings on the sides of the hill, seeing there are such extensive districts of England destitute of the preaching of the gospel. But the Baptist Missions to India, and other parts, have contributed much to effect a considerable change in our English brethren, as it regards warmth and fervency in religion ; and the revivals in America and Wales in 1828, induced the Baptists and Congregationalists throughout England to appoint Good Friday of that year a day of fasting and prayer in all the churches, to implore God to send the like revivals among them in England also, and into all parts of the world. And we, the Baptists at Cardiff, have united with them in this interesting exercise, by observing the appointed day, on which I write these observations.

"If God should bless our brethren in England with these revivals, they shall know that they are as high as themselves, and must, like the lightning from the throne, have their own way, or they will take an affront, and flee from them, as the cloud of glory did from Israel of old. The sound of an organ praising God, instead of persons with broken hearts, formal sermons, long prayers, or a ministry of a philosophical and unevangelical character, would be sufficient cause for these visitations to withdraw without much ceremony, and never to return."

Having wrestled with God in prayer like Jacob, and the patriarchs, and all the saints, according to the

measure of his faith, and having made a covenant with God through sacrifice, he confided in him, and found him according to his promise a covenant-keeping God unto him again at Cardiff; for, in the space of two years and a half of his ministrations in that town, about eighty members were added to the church — But all was not sunshine notwithstanding. The following account shows the distressing feelings he endured, even there, owing to some unpleasant matters in the church. In his Diary, we have a memorandum. —" April 27, 1829. I earnestly entreat thee, blessed Jesus, for the sake of thine own name, to regard me in this request * * * *. Let things be ordered, O Lord, that they may not be impediments and discouragements unto me, and an hinderance to the progress of religion. O, interpose between me and these obstacles, O Lord, that I may have no occasion to dispute with any, and so embitter my spirit! Thy power is infinite, and thy wisdom is infallible. Stand thou between me and all contention, that no ill effect come upon me. I flee to hide myself under the shadow of thy wings, as the brood hideth themselves under the wings of the hen. Permit nothing to blunt the edge of my talents, my zeal, or my success,—nor corrupt the church. Grant me this for the sake of thine infinitely precious blood. Set thy name to this request in the court of heaven, and let Satan's party grow weaker and weaker, and the cause of truth and righteousness become, like the house of David, and the

house of David like the angel of the Lord.' Deliver me, that my spirit be not irritated, and I speak unadvisedly with my lips, as Moses did. Hide me in thy pavilion from the strife of tongues * * * *. I am as it were on the verge of eternity; O save and preserve me by thy boundless power. Amen, Amen, Amen. Lord, regard, behold, hear, and spare.—Christmas Evans. Write this in thy book, O my Lord, and my God. Let none be disappointed that wait upon thee, gracious Lord.—Remember me."

It appears that Mr. Evans had been greatly annoyed about this time with the custom (still prevalent in Wales to a great degree) of praying publicly in the house of God on the Sabbath, for the relations of the dead. Hence he makes this request.

"Lord, take into thy gracious notice that which distressed my mind, in reference to relinquishing the empty custom of praying for the relations of the dead. Lord, regard this request for the sake of thy meritorious name.—May 8, 1829." The danger arising from the *mere* practice of such a custom, Mr. Evans dreaded. Hence he observes, "Such prayers, I have noticed, are become a practice with many preachers in Wales, who *spin* out many petitions on such occasions, with little or none of the heart in them, but being caught by the evil genius of some flattering practice, have succeeded too much in some neighborhoods; the custom having been begun by preachers, who expected to gain people to their standard by

something beside the preaching of the commission."

From his notes, we perceive that Mr. Evans was particularly diligent while at Cardiff, and that he spent much of his time in peculiar nearness to God. He prayed much, and prayed fervently. We are informed, that it was by no means unusual for him to withdraw into his room many times in the day for the exercise of this interesting duty; and often in the night he sought the Lord, for the blessings referred to in the above covenant and notes.

He also wrote about two hundred sermons for the press at this time, some of which have since appeared. This is astonishing, when it is recollected that he was now about sixty-five years old, his eyesight weak, and his strength greatly debilitated; but the greatest wonder of any is, that he continued to write at that period with the life and vigor of his youthful days. In this, perhaps, he was an exception to the general rule as regards ministers of his advanced age. His lively feelings, and his peculiar nearness of spirit to God, are strikingly obvious in the sermons he prepared. It was Mr. Evans's custom, generally, to write the sermons he preached on the Lord's day the week ensuing; thus, his pulpit thoughts were gathered into his written sermons—preaching first and writing afterwards.

With a view of preparing his sermons for publication, and sensible of his own inadequacy for the un-

dertaking, Mr. Evans refers the matter to God, and expresses himself to the following purport.

"Cardiff, February 2, 1829. Lord, I have been importuned by many of my brethren in the ministry, to prepare a number of my sermons, that have been in the course of my ministry the most useful in thine hand for the conversion of sinners, with a view to publication. I had no time while in Anglesea to engage in the work, because my circumstances required so much travelling every week. I left the work to lie by the two years I was at Caerphilly; but here, at Cardiff, I have had a new impulse in my thoughts to enter upon it; and I come unto thee, my great Lord, to consult thee, who art the Head of the church, and the head-Prophet and Teacher of thy people. Shall I proceed with the work or not? Is it a part of my duty, or is it an useless, foolish notion of my own? I entreat thy gracious direction in this matter, for the sake of thy great name. Suffer me not to afflict myself, when my eye-sight is so weak, with a work that thou wilt not bless, but which shall be buried in the land of forgetfulness. If thou wilt not open a door—with thee are the keys of the house of David—in thy providence, that I may obtain subscribers, and bring the work through the press, without hazarding myself in such a way as will involve me in debt and disgrace: and also if thou, the great feeder of the flock, wilt not direct me to give the true gospel, not only without error, but with the savor and unction

which accompanies the works of Bunyan and others, which thy Spirit is likely to make use of whilst thou hast churches in Wales: if they should not be for thy glory in the building up of thy church, and the calling of sinners,—if these objects should not be accomplished by the publication of the sermons, dispose my mind to relinquish the undertaking. But if thou wilt patronize the work, strengthen me to accomplish the design. Lord, thou knowest I feel my own insufficiency for such an important enterprise, and my unworthiness to solicit of thee such a favor; but I cannot refrain from making these requests: therefore, for the sake of thine infinite merits, according to thy manner unto thy people, grant unto me my request. Amen."

How remarkably the spirit of religion appears in these invocations; and how evident it is that Mr. Evans could not consider that any thing would be of real benefit except there be the savor and unction of the Spirit upon it! Not only he felt that it was necessary to speak the truth and write the truth, but to do so with the unction peculiar unto it—*being approved of God.* However, the work was commenced, and it succeeded in part; and it is probable that more of it will yet appear in Wales, ere it be forgotten that such a man and zealous preacher as Christmas Evans has existed in that principality.

In the month of November, 1829, he made the following entry in his diary:

Mem. " A conversation between some English brethren in Bristol and myself, relative to the rejoicings and religious enjoyments (Welsh jumping, they call it) which are remarkable among the Welsh. It is observable that many of the English condemn this in the mass, calling it ' Welsh jumping;' and some, also, of Anglicised Welsh preachers, and others who never tasted a kid to be merry with their friends, ridicule it with the English. I made an apology, the best I could for it. I observed that I could find no account of it among the Welsh until the time of Harris and Rowlands, Calvinistic Methodists, who flourished in Wales about the same time as Whitefield and Wesley in England. The preaching of these men was the means of producing a religious revival throughout all the principality, which had sunk into a state of deep lethargy, since the time of the great awakening under Vavasor Powell, about one hundred years before. At this period nothing was to be seen in almost every parish but young men and young women flocking together into the churches and church-yards, and engaging in different gambols and pastimes, such as ball-playing, foot-ball, leaping, fighting, and such like frolics, as if Wales had been changed into an Olympic mountain, and old paganism restored again. It is true, there were some preachers and churches, both Congregationalists and Baptists, then existing in the principality; but their talents, their spirits, or their magnanimity could not

storm such a fortress of impiety. And, besides, there was a dreadful prejudice still remaining in the country against all sections, since the days of Charles II.; and they suffered persecution even unto blood, for about one hundred years previous to the appearing of these men. But from the ashes of those sufferers the revival by Harris and Rowlands sprung up, as did Luther from the ashes of Huss and Jerome of Prague.

"Mr. Rowlands and Mr. Harris were both of the communion of the Episcopal church, and, as such, there was not so much enmity against them at first; but after they had come out, and when the people understood that they were preachers of the cross of Christ, considerable persecution arose against them from the multitude; but it was now too late—for the gates of the city were opened—the leaven was put in the meal—the fire had been kindled—the sword was drawn from the scabbard, and many had been wounded, (spiritually,) and were ready to open the door for the gospel in spite of every danger. Harris, Rowlands, and the two Williams's, had been clothed with power from on high, and the hammer of their ministry was sufficiently heavy to break in pieces the northern iron.* Several laymen of powerful minds were also raised up about this time; such as Mr. David Morris, and others, who were valuable auxiliaries to carry on the work. By their ministry, this praising and jump-

* Jer. xv. 12.

ing in religious enjoyment began in Wales, which has not wholly left it on certain occasions until this day.

"As an apology for them, granting at the same time the possibility of extremes even in a good cause in the present state; and that graceless persons may feel something from these strong powers, as of the powers of the world to come, in the miraculous gifts of the Holy Ghost in the Apostolic age; observe,

"1. That it appears to me like the residue of the Spirit, and the powers of the world to come; which were necessary to open a way for the gospel through the darkness and obduracy of paganism in the days of the Apostles.

"2. It is no argument of importance against it, that many graceless persons felt a considerable degree of influence at the time as well as others; for so it was in the case of Saul, king of Israel, and some besides named in Scripture.

"3. There is no essential difference between religious enjoyment in Wales, and that which is now experienced in America; and that which accompanied the preaching of Whitefield in England, and even in Scotland: and that which also followed the ministry of President Edwards, in America, when whole towns and neighborhoods echoed with the sound of persons praying and praising God as if a bursting-cloud shower of the Spirit of grace and prayer had descended upon them. Persons under the ministry

of Whitefield, wept, cried for mercy, and even fainted by the power of this influence.

"4. And such powers are absolutely necessary for the spread of the gospel in every country, and in every land: and therefore the Millennium is described in the Bible as a period remarkable for the outpouring of the Holy Ghost—'that a nation shall be born at once,'*—and 'the flowing of the nations shall be to the mountain of the Lord's house.'† It is these powers that have driven, as it were, the gospel into every nook of the mountains of Wales, as well as into its cities, towns, and villages; while in England, with all the advantages of education, the gospel, in a manner, is hid in a corner; and it has not run through the country, and searched out, and taken possession of all the inland parts of this spiritual Africa, and that for the want of these gales of divine influence, and powers peculiar to the gospel: and it can never be spread through every part of England as it is in Wales without these powers. Common preaching will not do to rouse sluggish districts from the heavy slumbers into which they are sunk. Indeed, formal prayers, and lifeless sermons, are like bulwarks raised against these powers in England; and this evil genius has also entered the principality under the pretence of order. Five or six stanzas will be sung as dry as Gilboa, instead of one or two verses, like a

* Isaiah lxvi. 8. † Isaiah ii. 3.

new song, full of God, of Christ, and grace, and the Spirit, until the heart is attuned for worship. The burying-grounds are kept in fine order in Glamorganshire, and green shrubs and herbs grow on the graves, but all this is of little value, for the inhabitants of them are all dead—so is every form of godliness, where its power is not felt. Order without life is exceedingly worthless. You exhibit all the character of human nature, leaving every bud of the flower to open in the beams of the sun, except in divine worship; on other occasions you appear to have as much fire in your affections as the Welsh have. If you are noticed in a court of law, the most efficient advocate, such as Erskine, will give you the greatest satisfaction; but you are contented with a preacher, speaking so lifelessly and so low, that you can hardly understand the third part of what he says; and you will call this decency in the sanctuary. To-morrow, I shall see you answering fully to the human character, in your own actions; when the speakers on the platform will be urging the claims of Missions, you will then beat the boards, and manifest so much life and cheerfulness, that not one of you will be seen to take up a note-book, nor any other book, while the speaker shall be addressing you. A Welshman might suppose, by hearing your noise, that he had been silently conveyed to the midst of one of the meetings of the 'Welsh jumpers,' with this difference, that you would perceive many more tears shed, and hear more 'calves

of the lips'* offered up, in the rejoicing meetings of Wales. But you will use your heels well on such occasions, and a little of your tongues. But even in Wales, in certain places—that is, places where the fervent gales are not enjoyed which fill persons with fear and terror and joy in approaching the altar of God—you may see, while hearing a sermon, one looking into his hymn-book, another into his note-book, and a third, turning over the leaves of his Bible, as if he were going to study a sermon in the sanctuary, instead of attending to what is spoken by the preacher as the mouth of God. If there is joy and gladness pertaining to many, the light of God's countenance in the sanctuary should develope it; until a fire is kindled, and he speak with his tongue, making melody unto the Lord in his heart, and praising Him with his lips.

"5. It is in vain to urge objections against these powerful gales of divine influence, and allege that it is under the ministry of the illiterate preachers of Wales only they are experienced. Harris, Rowlands, and the two Williamses were not so, for they had been brought up for the established church. Whitefield and Edwards were men of education, and they preached the doctrine which in England is considered evangelical.

"6. It is also beside the point to affirm that only

* Hos. xiv. 2.

persons of no weight, that is, ignorant boys and girls, are in the habit of thus rejoicing and praising God in His temple; for it is certain, that those who express their joy in this manner, possess so much sound, experimental knowledge, as to make them eminent in that respect. I have listened to many of them in the midst of their enjoyment, and have often been delighted while they repeated true, evangelical, and substantial stanzas, replete with profound sentiment: for in such seasons, they could find out the very best, which made impressions on their memories; and these rapturous powers developed them, as if the tongue were moved by the heat and force of the fire within. And many other things of an evangelical and gracious character they will utter on these joyful occasions, with such heavenly eloquence that would be inimitable, and impracticable even for themselves to utter with the same effect, without enjoying these meltings of spirit. This enjoyment is accompanied by many tears and much tenderness of heart: nor are persons of a dry spirit and hard heart ever regarded as fit subjects for this work of praise, in these blessed seasons of Christian enjoyment. It does not accord with any, but with him whose heart melts like wax, and runs in the form and mould of the gospel.

"7. There is no way in which churches or particular persons, may enjoy this heavenly ecstasy, but by walking with God, and by cultivating a spirit of

watchfulness and prayer, which show its pure and holy character. It awakens watchfulness against all evil tempers, improper expressions, and wicked actions, lest the sense of it should be lost. Such a frame of mind cannot be expected by living in sin. These individuals come to the house of God with an earnest desire for this enjoyment, and dreading lest there should be a something in them which would cause God to deny them this unspeakable privilege. It is an exceedingly easy matter for a minister to manage a congregation while Christian enjoyment keeps them near to God. They are diligent and zealous, and ready for every good work. But it is very easy to offend this joyous spirit—or give it what name you please, enthusiasm, religious madness, or Welsh jumping, (its English name,)—and make it hide itself. A quarrel and disagreement in the church, will occasion it to withdraw immediately. Indulging in sin, in word or deed, will soon put it to flight. It is like unto the angel formerly, who could not behold the sin of Israel without hiding himself; so is the angel of the *religious* life of Wales, which proves him to be a holy angel, though he has the name of a 'Welsh Jumper.' My prayer is, that this angel be a guard upon every congregation, and that none should do any thing to offend him. It is an exceedingly powerful assistant to accompany us through the wilderness. But the individual that has not felt its happy influences, has nothing to lose; hence he does

not dread a dry meeting, and a hard prayer, for they are all the same to him; but the people of this enjoyment pray before prayer, and before hearing, that they may meet with God in them.

"8. The seasons when these powers are vouchsafed to the churches of Wales, are to be noticed. It is generally at a time when the cause of religion is at a low ebb—all gone to slumber; this happy spirit of enjoyment, like the angel of the pillar of fire, appears when there is distress, and every thing at the worst. Its approach to the congregation is like the glory of God returning to the temple of old; it creates a stir among the brethren,—they have a new prayer, and a new spirit given them to worship God. This will lay hold of another,—some new strength and light will appear in the pulpit, until it will be imagined that the preacher's voice is altered, and that his spirit is become more evangelical, and that he preaches with a more excellent savor than usual. Tenderness will descend upon the members, and it will be seen that Mr. Wet-eyes, and Mr. Amen have taken their place among them. The heavenly gale will reach some of the old backsliders, and they are brought with weeping to seek their forfeited privilege. By this time the sound of Almighty God will be heard in the outer court, beginning to move the hearers like a mighty wind shaking the forest. In those seasons of refreshing from the presence of the Lord some churches will receive, in the course of the year, additions of

one hundred, others a hundred and fifty, and some others upwards of two hundred new members. Sometimes, the gale seems as if it blew upon the outer court—upon the hearers, and the young people from ten to fifteen years of age—when nothing extraordinary appears in the light and effect of the ministry, nor in the church; but afterwards making its way through the outer court to rouse the inner court, until a great concern is awakened for the state of the soul. But observe: The revival that begins in the church, and proceeds from thence to the world, and not that which commences outside of the church, is more frequent, and more efficient in its converts, for the pangs of labor are to begin in Zion.

"9. Again, it may be remarked that the happy effects which follow these powerful revivals, evince their nature. They are certain, where they are strong, to bend the oaks of Bashan—men of strong and sturdy minds, and haughty hearts—to attend the ministry of the word; they will bring all the ships of Tarshish, the merchants of this world, into the harbor of hearing; the power of the day of the Lord will raze all the walls of bigotry to the foundations. The thoughts of eternal realities, and the spirit of worship, are by these powers diffused abroad, and family worship is established in scores of families, where a few months before no regard was had unto it. The door of such a district, thus opened by the powers of the world to come, shall not be closed against the hearers

of the gospel, until a goodly number of souls are there converted unto God. Where the living waters flow, dead fish are made alive by its virtues.

"10. Since the first appearing of these mighty powers at Llangeitho, under the ministry of Mr. Rowlands, they have been showers of blessings, which are poured down on the congregations of the Baptists and Congregationalists as well as the Calvinistic Methodists; and sometimes one of these denominations are favored with them, whilst the others are destitute. These refreshing seasons were, at times, experienced in a very powerful manner at Llangeitho, for about fifty years; that is, all the period of Mr. Rowlands's ministrations in that church. About two thousand persons assembled there for communion once a month, from the several counties of Wales, even in winter, and about three thousand in the summer season; which rendered it the most extraordinary place in Europe: and beyond a doubt, hundreds of those who assembled there, on such occasions, are now in heaven singing the new song. If to live on the merits of Christ, to fear God, and praise him, and lead a sober and righteous life, is an evidence of a godly state, then this was visible *at that time*, at Llangeitho.

"This is the apology I made in Bristol, (England,) in the house of Mr. Cousner, before Mr. Winter, minister of Counterslip, and others, November, 1829. The English brethren acknowledged that their views

were altered to a considerable degree respecting the 'Welsh jumping.' I expressed my desire that England should be blessed with it; and added, that they are not likely to fill England with the gospel without some portion of it; and that, if they shall experience these powers, many of their forms will be abolished; for they will not favor the English nor the Welsh, but must have their own way."

Mr. Evans refers with pleasing commendation to the members of the church at Cardiff. "There were,' he says, "many persons in the church at Cardiff, the most excellent I ever knew in any church that I had been." A peculiar intimacy subsisted between him and many of the brethren there while he lived; and he always regarded them with the highest esteem. Here, also, he found brethren who attended to his personal and family comforts, beyond what he experienced before. "I have," he remarks, "a great regard for brother E. Jones, Castleton, and brother J. Williams, Wauntroda;* for their attention to me at Caernarvon—bless them all." He also spoke in very respectful terms of brother W. Jones, pastor of the English Baptist church at Cardiff, as a brother, in whose society he enjoyed great comfort, while he resided in the same town with him, and adds—"Bless him."

But though Mr. Evans exerted himself greatly to introduce better order into the church at Cardiff, yet

* Ministers in the neighborhood of Cardiff.

he failed to accomplish his object to his own satisfaction, according to his desires and prayers to God in this matter. This was a source of great trouble to him; and more particularly so because the church generally was exceedingly dear to him, and he had thought of continuing there. But we shall soon behold him leaving this station again. We would only premise a few brief remarks, containing his view on the subject of Presbyterianism and Independency in church government. Mr. Evans was decidedly favorable to Independency in the government of the church, but was afraid it might be carried to too great a length, and become an unscriptural inundation, sweeping all away by the force of its current, and so prove extremely dangerous among Baptists and Independents But extremes he dreaded; therefore, for the sake of moderating things, he considered that the authority of the elder or pastor was a point necessary to be kept in view, in order to prevent the extremes of Independency. Yet he observes, "That the extremes of Presbyterianism nor of Independency were properly descriptive of the evil at —— or ——.* First, it was not Presbyterianism driven to an extreme, for the minister, the elder, did not hold the helm of government—

* Here Mr. Evans seems to allude to a certain church, or churches, in which he had witnessed the evil he dreaded, though not attributable in this case, according to his views, to extremes of either of the above methods of church government.

but the deacons. Secondly, it was not from Independency usurping the powers of Presbyterianism which were marked for it in the New Testament, that the evil proceeded. Independency is the voice of the majority of the congregation, and when this is under the direction of the elder, or moves in a respectful consultation with him or them, matters are conducted in a brotherly manner: for the elder is set to govern in the Christian congregation, not according to his own notions, but according to the word of God; not to domineer over God's heritage according to his own rules, but to govern in the fear of C d, after the rule of Christ. But this was not the ase at ——; it was not the voice of the majority of he most pious members of the congregation that pr ailed in that instance. Therefore, both Presbyterian n and Independency must be vindicated from the imputation of disturbing congregations; and the whole blame be cast upon unscriptural Deaconship, which like a mighty flood carried away the two sea-walls of protection which Christ had set up—even the rule of Eldership and the vote of Independency.

Seeing the state of things at Cardiff, and being discouraged to prolong the contest with his opponents, he came, after due deliberation, to the resolution to leave, and committed himself, and his cause, and the cause of the church at Cardiff, and the cause of Christ generally, to the care of the great Head of the church. He notices, that "by reading the 91st

Psalm we perceive that he 'who dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty;' and it is a place so safe, and a shadow so impregnable, that neither the arrow that flieth by day, nor the pestilence that walketh in darkness, the sting of the adder, the asp, nor the viper, can ever penetrate, so as to injure him who hath made the Lord Jesus his refuge. I hope that I have gathered by faith all my precious jewels beneath this shadow, into the refuge and safety there is in God. I have given my soul anew to Christ; my body, my talents, my influence in preaching; my name, my character as a man, as a Christian, and as a preacher of the gospel; my time, and the remnant of my opportunities, my success, my peace and comfort as a Christian and a minister; I have resigned all afresh into the hands of Christ. I have commended to his care, also, my wife, and all the circumstances of my family, and my friends and assistants in the work of the Lord, for whom I pray earnestly that they may be blessed, throughout Anglesea, Caernarvon, Caerphilly, Cardiff, and indeed in all the counties of Wales—there are many of them who were helpers to me in my day. I will say, in the language of Paul, and I hope with affectionate emotions of love to Jesus Christ, 'The Lord grant unto them that they may find mercy of the Lord in that day.' It is a great privilege to a minister to retain beloved friends, who have helped him with their prayers and sympathy. O

bless those whom I have, and preserve the new race, the new generation of them that I have found in these parts. I committed to God, also, those who obstruct the progress of the cause here, and disturb the unity and brotherly love of the church. Let Christ, whose the church is, and let not me, remove every obstacle, either by changing and melting in the love of the gospel, or take them somewhere else, where they shall not be a curse and an impediment to the cause—and by the means that shall seem fit in his sight. A word or a nod of thine shuts and opens heaven and earth, and all the locks of the land of *Hades*, or the invisible state. For the sake of the blood of thy covenant, grant the above things unto me thine unworthy servant." It is difficult not to sympathize with this aged servant of Christ, in the trying circumstances in which he was now placed; being, at the age of threescore and six years, with an impaired state of health, obliged, through the intrigue of a faction, to retire from the two stations he occupied in South Wales, where his labors had been so signally blessed for the conversion of sinners. Yet he would say, "Lay not this sin to their charge in the day of judgment." He was mercifully sustained, notwithstanding all his afflictions, and helped of God to discharge the duties of the pulpit with that efficiency peculiarly his own.

CHAPTER VII.

Mr. Evans's attendance at the Association at Liverpool.—His determination to undertake the charge of the church at Caernarvon.—The aid afforded him for this purpose by the Messrs. Rushtons, of Liverpool.—His removal thither, together with the state of the cause there on his arrival.—His visits in the neighborhood.—Anglesea Association, in 1832. —His labors at Caernarvon, and some of his last visits.—His preaching on the Canticles.—An abstract of a letter to a friend in reference to these Lectures.—The change he witnessed in his time in the method of singing in public worship, and his observations thereon.

About this period, Mr. Evans received an invitation to Bodedern, in Anglesea; but it does not appear that his mind was at all inclined towards that station. Pastors were also wanted at Llanidloes, Llanvaircaereinion. He notices, "I visited those places, and experienced melting seasons in them, but we could not knit together. I went to the Welsh Association, at Liverpool, which was held at Easter, 1832, where I had been many times in years gone by." It is observed by his Welsh biographer, whom we believe was present on that occasion, "that the energy which accompanied Mr. E.'s preaching at this meeting was

astonishing; scores were stirred up to a concern for their souls, and life and animation appeared in the whole congregation." In a private conversation he had with several ministers at this time, he signified his inclination to settle at Caernarvon, which is one of the best and most populous towns in North Wales.

As soon as it became known that his mind was disposed towards this place, the countenances of all the friends brightened up, the spirit of prayer fell upon all present, and many a hearty petition was offered up to God, that he might bless him there, and make him a blessing. There was another church that had an eye at this time to Mr. Evans, as their minister, besides Bodedern, and which he visited on his way to Liverpool; and there, it is remarked, he certainly had some indications of divine influence in connection with his ministry, which made the ministers still more urgent for his going to Caernarvon, for they all felt greatly on account of the Baptist cause in that town. When the room in which they were met was pretty well filled with ministers and others, and all were urging their reasons in favor of his going to Caernarvon, one minister, rather singular in his manner, stepped forward and said, somewhat determinedly, "O no, you had better not go to ——, but to Caernarvon; for it is not likely your talents will suit ——, but they may suit Caernarvon well." This extraordinary speech excited a momentary smile; for it was well known that Mr. Evans's talents as a

preacher attracted crowded congregations at that church, as well as at all others in the principality. The only notice Mr. E. took of this impertinent remark was, to open his large eye upon the speaker and ask very good humoredly,—"Whence art thou come? When didst thou come out of the shell?" This interruption diverted but little of the course of conversation; Mr. Evans's mind was gone to Caernarvon, therefore it was not difficult to prevail with him to decide upon going there altogether. But how he was to be supported there, now became a question of serious importance. His brethren, both Welsh and English, took the case into consideration, and engaged that they would not suffer him to want for the necessaries of life. Two gentlemen of Liverpool, the Messrs. Rushtons, father and son, took a lively interest in this cause. We shall here introduce Mr. Evans's own views of the matter, as noticed in his Diary. He observes, "There was an earnest desire on the part of many that I should return to Anglesea; but though I had a number of friends there, and some who had acted a cruel part towards me on the occasion of my leaving in the first instance, had, in the course of the seven years that had intervened since that time, been much changed through the gracious and chastising providence of God;—some lamenting deeply their conduct towards me—some, under the frowns of the world, had fallen into disgrace; and others had been removed by death; yet notwithstand-

ing these things, I felt no inclination to go thither. But I perceived that the Lord, even in our days, manifests his displeasure in the dispensations of his providence, for the wrong that is done to his servants who seek his glory. I wish that nothing unseemly that may have been done to me by any in Anglesea, Caerphilly, and Cardiff, be charged to their account in the Judgment: but that they may have repentance here, and mercy of the Lord in that day—even Alexander, the copper-smith himself. I felt my mind, however, disposed to attempt Caernarvon." Brother John Kelly, a pious minister in Denbighshire, said that he had seen a vision (perhaps he meant that he had had a dream) respecting Mr. E.'s going to Caernarvon, and that it had been a matter of prayer with him for more than six months. These circumstances strengthened Mr. E.'s confidence that the hand of the Lord was in his going to this place. The gentlemen referred to above were kind enough to make a present of a small gig to our friend, which was of great service to him and his partner in their travels. The matter now appears to have been determined upon by him, and the brethren with whom he conferred at Liverpool, that he should settle at Caernarvon; but it was necessary for him to return again to Cardiff in order to dispose of his furniture, and make final arrangements for his removal. When he had accomplished this, he commenced his journey, with Mrs. Evans, in the gig presented to him by the Messrs. Rushtons, and

the same horse in it as he had when he left Anglesea, and which was now twenty years old or more. Mr. Evans arrived at Caernarvon on a Friday evening in the month of ——, 1832. He thus described his feelings on his arrival: "Fear and dread seized me when I saw the town, upon thinking that there were none there to receive us, or to support us. I dreaded to see the Sabbath coming, but come it did, and a very great crowd of hearers assembled, much more than the meeting-house could contain."

In reference to the cause at Caernarvon when he settled there, we may remark, that there was a great readiness to hear the gospel, and a considerable number of members were attached to the Calvinistic Methodists, Wesleyan Methodists, and the Congregationalists; and these denominations had large and elegant places of worship, especially the two denominations of Methodists. Brethren D. Jones, of Liverpool, Simon James, and some other ministers, had thought of making an effort to establish the Baptist cause in this large and populous town; there had been preaching by the Baptists there for forty years, but all this while they met in dwelling-houses and hired rooms, for they had no regular place of worship. About seven years before Mr. Evans's going thither, they built a decent meeting-house; but brother S. James, and others of the trustees, died soon after its erection, so that there were only brethren Jones, of Liverpool, and Evans, of Garn, alive of all the trus-

tees appointed. Consequently, the principal care devolved upon brother Jones, and the debt amounted to nearly £800. The number of members belonging to the Baptist church was about thirty, who were in a sadly disordered state, owing to their frequent wranglings, and want of union among themselves. Mr. Edmund Francis, the first stated Baptist minister in the town, had embraced Sandemanianism many years since, and the spirit of that system had been imbibed by many individuals who did not join Francis's party; and the destructive influence of that spirit is well known in North Wales. Several persons also wandered about under the name of preachers, who were immoral in their lives. Some of these took advantage of the destitute condition of the church, and forced their services upon the people, to the great detriment of the cause. And it is observed farther, that most, though not all, who joined the Baptists in the town, were of the lowest class, as to circumstances as well as morals: and Mr. Evans laments the want of a few judicious, prudent, faithful, and pious persons, who should be like facing stones, to keep the filling stones in their proper places, and out of sight in the building; for there is no doubt there were some there who injured the cause of religion to a lamentable degree, by acting out of their proper sphere, who might be useful men if kept in their right place." The fault was not in their principles, (except some of them, who were influenced by a Sandemanian spirit,) but

their order was deplorably defective. This, or something like this, was the state of the Baptist cause at Caernarvon when Mr. Evans entered upon his work there. A dissolution of the church had been meditated by some, and talked of at the Liverpool Association; and that Mr. E. should begin the cause anew, as Mr. Pearce had done formerly at Birmingham; but our friend did not do this; he chose rather to attempt a reformation of things, if practicable, than exclude all the members at once. There was a considerable stir made by many when Mr. Evans went to Caernarvon, for he was well known to most persons in the town, having preached there on many occasions in the space of forty years, and at all times been considered exceedingly popular; besides, his personal character was unimpeachable, which added great weight and influence to his ministry. Large multitudes came to hear him for some time, but, owing to the Baptists being few in number, and the effects of their former disordered state still remaining, they did not continue their attendance. These persons were a sort of accidental hearers from other congregations, attracted for a season by his peculiar strain of preaching; but when he had remained a-while in the town, they returned to their former places of worship. It is worthy of remark, and to their commendation be it said, that the Methodists of both connections, together with the Congregationalists, were Aarons and Hurs in a manner, to support the arms of the aged

minister at this time, as he himself observes of them, in terms of grateful acknowledgment. But notwithstanding every effort in prayers, sermons, admonitions, and various other means, he had not to realize at Caernarvon similar success to that which so remarkably attended his ministry in other places; yet his labor, even here, was not in vain. During his residence in this town, he had opportunities of visiting some of the North Wales Associations on several occasions. He was at those held at Llangevni, Llanerchymedd, Holyhead, Amlwch, Ruthin, Pwllheli, and some others. He also visited the South Wales Associations in a few instances at this period.

When he first ascended the platform* at the Anglesea Association in July, 1832, he appeared to the people, among whom he had spent about forty years, after an absence of seven years, as if he had risen from the dead. The people expected to find that he was greatly debilitated, both in body and mind, and were much surprised to see him appearing full as well as before. Their general remark was, "that he appeared more like a person of five-and-forty, than one of five-and-sixty years of age." The report was current through the whole country that he was expected at the Asso-

* The Associations in Wales are exceedingly popular; on the principal preaching day, ten, fifteen, and even twenty thousand people assemble, on which occasions an elevated platform is erected, from which the preachers address the congregations.

ciation, and it was thought that there were present on that occasion about two thousand persons more than usual, who had come expressly to hear him. He preached at this time in his loftiest and best strain, and the whole congregation, consisting as it was thought of from ten to twelve thousand individuals, were charmed and enlivened by his evangelical eloquence, as if fresh gales from Mount Zion blew upon them. As his Welsh biographer, who was present, expresses it, "there was sumptuous feasting there on the dainties of the board of grace, and sweet drinking of that river from which the saints are watered. 'They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure.'"*

At the end of the first year of Mr. Evans's residence at Caernarvon, he makes the following observations.

"Things appear favorable at the close of one year to my continuance here. I have great reason to be thankful to God, for his grace given me in this place. Many things are better than they were a year ago. All things here, were like a waste howling wilderness, yea, the dwellings of dragons, where they made their rest night and day. I do not know what the Lord may be pleased to accomplish here yet, 'to the praise and glory of his grace.' The sin of drunk-

* Psal. xxxvi. 8.

enness, and the spirit of contention, were the two most dangerous monsters I met with in this town.—Simon James, who had been laboring here, died without seeing much order secured amongst the people. O! there is great disadvantage in attempting to raise the cause a second time, where it has been once impeded in its progress;* for thereby Satan gets a double advantage against it; one by the scandal given in the disgrace and fall of an immoral professor, and another by urging constant objections to religion afterwards on that account, so that the cause is in danger of being crushed in its weakness." The languor and barrenness of the church at Caernarvon were a constant discouragement to Mr. E.'s mind. He received an invitation from his former church at Llangevni, but he chose, notwithstanding every disadvantage, to stay at Caernarvon as it was, rather than leave and enter upon another sphere of labor. He sometimes feared that he had not been sufficiently thankful to the Lord, for the prosperity he had previously enjoyed, and under these feelings he sought a renewed manifestation of the divine presence, and often cried earnestly for a strong faith to lay hold of the promises.

Mr. Evans sustained a reputable character in the

* The great and godly Richard Baxter, speaks of himself as having determined never to settle as pastor over a church that had already been hardened under the faithful preaching of the gospel, heard by them in vain.

town amongst all classes of the inhabitants. It was considered of much importance at all times to obtain his valuable assistance in the annual meetings of the Bible and Missionary Societies; and his addresses on those occasions invariably met with the warmest approbation. The mayor of the town once placed in his hands a small present as a token of respect for the excellent speech which was delivered by him on the subject of temperance. In an entry he made in his diary about this time, he says: "It may be, that there are several things which show faintly that the Lord sent me to this place; for he made me the instrument of saving the meeting-house from being sold; and thereby was the means of preventing the creditors from annoying brother Jones, for the money for which he had become responsible.

"The debt, notwithstanding the collections that were made, still continued to increase, owing to monies taken up to pay the interest upon about £750, until the whole amounted to £800 by the time I settled with the church. Brother Jones also prevailed on John Edwards, formerly of Llangollen, to visit some parts of England, Ireland, and Scotland, with a view to collect towards the debt; and as Providence had so ordered, many ministers in the three countries had some knowledge of me." The report of him, as the author of the SPECIMEN OF WELSH ELOQUENCE,*

* See the last chapter of this work

had been very generally circulated through these regions. The SPECIMEN being translated into the English language, was published in several of the Periodicals, and greatly admired by the most eloquent men of the day. Mr. Edwards had this piece reprinted, and wherever he went on his errand, he distributed these papers, and thus made known the pastor of the church for which he solicited their pecuniary aid. In this manner he succeeded almost to a miracle, and collected about £400, which was paid by Mr. Evans, and which enabled the trustees to pay off a mortgage of £300, and secure the deeds in their own possession. Other monies due also on the meeting-house were paid by the same means. During the time Mr. Edwards was engaged in collecting, Mr. Evans did not fail to pray God earnestly, twice every day, and some days much oftener, to bless, prosper, preserve, and protect him in his laborious undertaking. "Every thing," said he, "that is lawful, and especially every thing belonging to the cause of Christ, must be made a matter of unceasing prayer, or it can never succeed." Mr. Evans was a strenuous advocate for the exercise of strict discipline, and by this means he succeeded to renovate in a manner that little church, and it became as peaceful in its character, as if it had never been notorious for its contentions, before he went among them.

The Lord was exceedingly kind to him amidst all his discouragements; he was favored with much plea-

sure, and enjoyed great liberty in the pulpit, both in prayer and preaching. He often mentioned this with gratitude. When his friends at different places remarked how animated his preaching talents continued, and that his descriptive powers improved in his advanced age, which made him an exception to the generality of preachers, he would reply, "that this was the peculiar goodness of God to him, who appoints one thing over against the other; the sweet against the bitter, and the cheerful against the sorrowful, that a balance counterpoise might be preserved." He observes, in reference to his laboring for fifty years in the cause of the gospel—that he had much reason for gratitude, though he had nothing to depend upon, but as the Lord disposed the kindness of his people towards him. "I had," said he, "in the midst of all, great cause for thankfulness that the Lord had replenished my spiritual store, and stock of thought to some considerable degree, as you observed, brethren; I admit the justness of your remark with gratitude to God. I also observe, with wonder, how my poverty contributed to my more general usefulness; for on that account I was obliged to travel very considerably, when otherwise there would have been no necessity." The compiler of the Welsh Memoir states, "that Mr. Evans's removals, from Llëyn to Anglesea, from Anglesea to Caerphilly, to Cardiff, and from thence to Caernarvon, added greatly to his usefulness, notwithstanding the expense

and trouble attending them." "If," he observes, "two hundred of his sermons are published, and if his Lectures on the Revelation be made a blessing, then his going to Caernarvon is to be regarded also as a blessing. If Bunyan had not been cast into Bedford jail, the world and the church would not have been blessed with the inimitable 'Pilgrim's Progress;' if Mr. Evans had remained in Anglesea, he could not have devoted but a very small portion of his time to writing, and consequently many valuable Sermons and Treatises, which he published, could never have been issued by him for the benefit of the Welsh community.

While at Caernarvon, he was also made very useful in reviving the monthly meetings in that county and adjacent parts of Anglesea. "To see him coming to those meetings," says one of the ministers, "was as a feast to our souls." He attended the Missionary Meeting at Holyhead regularly once a year, during his residence at this place, on which occasion he always preached, and every heart rejoiced at the sound of his powerful voice. He also preached at two Associations in this place. The first was in 1834. His text was from Heb. vi. 18. Not many of the seamen, and others who heard him then, have forgotten the skilful manner he described the Anchor, and the necessity there was for it to have not a bare rock, but a rock covered with clay, before it could obtain a safe hold. He represented with unusual

eloquence, 'humanity in union with Deity,' in the person of the Mediator, as a fit place for the Anchor of the believer's hope, 'sure and steadfast.' The last Association that he ever attended in Anglesea, was also at Holyhead, in 1837, when he preached from Col. ii. 14, 15. This sermon was one of his most successful efforts; it subdued every thing before its energy. The powerful manner in which he described the enemies, who were like unicorns and strong bulls of Bashan, and all the little elves—the great roaring lion, together with all the hosts of principalities and powers of hell, death, and the grave, giving way when Christ cried, "It is finished," was indescribably grand and majestic: one might have thought that the scene was actually before the eye, and that Jesus could be then seen laying hold of the powers of darkness, casting them forth, and making a show of them openly.

Mr. Evans was much taken up about this time with preaching from the Canticles. In a letter to a friend, referring to the passages, "Come, my beloved, let us go forth into the field; let us lodge in the villages: there will I give thee my loves," he observes: "By the villages, we perceive the cause of the *Commission* belonging to the mother city—while many of the villages were in a poor, disordered, dilapidated state. I thought of the small churches in the county of Caernarvon, from Rhoshirwaun to Llanrust; I besought Christ, with all earnestness I hope, to come

and lodge in them. I have also given all the churches of our denomination in Anglesea and Denbighshire to the peculiar care of Christ; beseeching him to come and plant in all of them the scions of his grace, and water them with the showers of that Spirit, which is the spirit of hearing, of conviction, of believing, of confessing, and of joining the churches of the *commission.*" He had at this period, great power with God in prayer, on behalf of the small churches, and on behalf of the preachers in general, as is noticed in his letter. It is observable, that the spirit of prayer was never experienced so largely in all the churches, and by all the ministers, excepting once, which was before the great revival in Anglesea.

It is with pleasure we notice in this place, that the seed which was sown in tears by our aged brother at Caernarvon, has since sprung up in a variety of instances; several persons since his decease have come out, and declared that he, under God, had been the instrument of their conversion. Though our beloved friend had not the happiness to witness their confession before he was called home, yet the work being of God, and for the glory of God, he will have the honor of rejoicing with them in a coming day, "when he that soweth and he that reapeth shall rejoice together."

Here it may not be improper to introduce his views in respect to the change he witnessed as to the exercise of singing in divine worship. He says, "I

have had an opportunity of noticing the effects of the new method of singing, which has been for some time practised in several of the Baptist churches, and brought to such a degree of favor in some congregations, so that the old tunes were forgotten. Yet the practice that every one should sing with his book in his hand did not prevail in them all; but the old method of committing hymns to memory still continued as heretofore, and by this means the evil was in a great measure counteracted. But I perceive that singing in the heart, and making melody to the Lord, was soon lost, and some proud and selfish spirit crept in, so that the spirit of conviction withdrew from the assemblies to a lamentable degree. Instances are not unfrequent of persons convinced by hearing the old, lively, and enlivening singing; for there was something in it inimitable, like the sound of Almighty God, and like the sound of many waters.* I hope the Welsh will be able to retain that which makes them excel all other nations. Fiery preaching, like that of Whitefield's, and singing of the same strain, full of heavenly life, and the spirit of worship, are the principal excellencies of the Welsh; this, more than any thing else, has been the means of preserving the Welsh language amongst them as a nation. *There is a savor of something evangelical and heavenly*, ex-

* Baxter had a remark of the same kind, that he knew no better image of heaven than a whole assembly singing heartily the praises of God.

perienced by reading the poetical works of Williams, of Pantykelyn; and I regret to perceive it losing ground in the Baptist churches;—and it is the wonder of the earth, in my view, to what an extent it has been lost amongst the Calvinistic Methodists, where, ere this, it has prevailed in so eminent a manner. Prosperity follows it, wherever it is, and blight and barrenness ensue in those places from which it withdraws."

It is evident, that the principal thing that Mr. Evans feared to lose from the churches, when thus committing his feelings to writing, was the *spirit* of religion in praising God, as well as in other parts of the service of the sanctuary. There can be no doubt that order and decency are commendable in singing the praises of Jehovah, as well as in all other parts of his worship; but notwithstanding, a mere *form* can never supply the place of the *spirit*, and whatever commendation may be given to order, yet, if the hearts of the worshippers are destitute of the evangelical and fervent influences of religion, the principal ingredient is still wanting.

CHAPTER VIII.

Mr. Evans's last journey.—His death.—Funeral.—Funeral sermons.

Mr. Evans began this his last journey into South Wales, April 28, 1838, with Mrs. E.; and a brother, Mr. John Hughes, of Ruthin, accompanied them, for the purpose of rendering them what assistance their circumstances might require on their journey.

The main object of this expedition, undertaken by him in his old age, and amidst many infirmities, after a long life of labor and toil, may be best seen in a circular addressed by him to the several ministers, and through them to the congregations; the substance of which appeared in a Welsh Mazagine, which then circulated among the Baptist churches of the principality by the title of *Ystorfa Weinidogaethol* (Ministerial Magazine). The address was as follows:

"Beloved Brethren:—Although my case is irregular in some respects, yet it is an important one, and of great necessity and danger, and belongs entirely to the cause of Christ's kingdom amongst the Baptist denomination, in the town of Caernarvon.

We have had notice to pay up £300 of the debt of our meeting-house: I have paid, by sending Mr. John Edwards to collect among the English, £400 of the £800 that was due on our house of worship, four years ago, when I removed thither. The ministers, at the Liverpool Association this Easter, 1837, have entreated me (if I can) to go through North and South Wales to collect towards the remaining debt. The term of the lease of life has expired in my case, even threescore and ten years, and I am very much afflicted,—I have purposed to sacrifice myself to this object, though I am afraid I shall die in the journey, and fear I shall not succeed in my errand for Christ. We have no source to which we can now repair, but our own denomination in Wales, and brethren and friends of other communities that may sympathize with us. O brethren, pray with me for protection on the journey—for strength and health this *once*, on occasion of my bidding farewell to you all—pray for the light of the Lord's countenance upon me in preaching, pray for his own glory, and that his key may open the hearts of the people to contribute towards his cause in its present exigency. O help us, brethren,—when you see the old brother, after having been fifty-three years in the ministry, now, instead of being in the grave with his colleagues, or resting at home with three of them who are yet alive—brethren Lewis, of Llanwenarth, Davies, Velin Voel, and

Thomas, Aberduar*—when you see him coming, with the furrows of death in his countenance, the flowers of the grave on his head, and his whole constitution gradually dissolving; having labored fifty years in the ministry in the Baptist denomination. He comes to you with hundreds of prayers bubbling as it were from the fountain of his heart, and with a mixture of fear and confidence. O do not frown upon him!—he is afraid of your frowns. Smile upon him by contributing cheerfully to his case this once for all. If you frown upon me, ministers and deacons, by intimating an *irregular case*, I am afraid I shall sink into the grave before returning home. This is my last sacrifice for the Redeemer's cause."

According to his purpose, Mr. Evans finished collecting in the North, and, at the time already noticed, he commenced his journey to the South, having sent a stirring letter to the Magazine, intimating his intentions, circumstances, and the appointments he meant to follow up. He went on successfully, meeting with a cordial reception generally in the churches, and reached a place called Argoed, in time for the Monmouthshire Association, which was held with the church there that year. He preached on that occasion at 10 A. M. on the second day. His text was,

* The three are since dead, the first two named died before Mr. Evans, and Mr. Thomas since.

"By grace ye are saved." In this sermon he exhibited with much clearness the grace of God in the salvation of lost man, through Jesus Christ, and the peculiar work of faith in this great achievement. He preached with considerable energy, and there was a powerful impression produced by it on the assembly. This was the last Associational sermon he ever preached. It is impossible to notice here every idea he employed in this discourse to represent the great truths of the gospel. Some however may be noticed. In his introduction, he described an ungodly person following his sin, when led by the devil, as being like a man he had observed at Caernarvon, throwing a few beans to a herd of swine, which followed him for the sake of the beans he threw them now and again for the purpose of enticing them; but whither were they ultimately enticed, but to the door of the slaughter-house, into which they were driven to be slain? In some similar mode the devil by his temptations, with a bean of this sin, and a bean of the other sin, leads sinners to the gate of hell, in which they are driven to be tormented for ever and ever. When representing the powers of grace by the influence of the Holy Spirit, he described the gospel as a great *electrical machine*, as on the day of Pentecost,—he said that Christ was there turning the handle, and had commanded Peter to place the chain so as to touch *three thousand* of the hearers;—he described the Holy Ghost descending like fiery sparks on the chain, and striking them until

they bounded from the first to the second Adam in the twinkling of an eye. This was the last time the writer had the pleasure of seeing and hearing him.

Having enjoyed a happy degree of spiritual comfort at this meeting, he purposed attending the Glamorganshire Association, which was to be holden at Newbridge, a short distance from Argoed, but failed to accomplish this by reason of his great weakness. For a week after the Argoed Association he was confined by sickness at Tredegar Iron Works. He acknowledged with gratitude the kindness he experienced from Mr. T. Griffiths and his family on this occasion.

From Tredegar he proceeded on to his appointments through Caerphilly and Cardiff, where, for a few years, he had labored with great success. He was very cordially received by his old friends at each of those places; he saw that many of the old obstacles in the way of his former usefulness were now removed, and the evils which then existed less perceptible had appeared more generally visible, so that the good had become more commendable by the contrast.

He reached Swansea by the 14th of July, with his wife, and companion Hughes, enjoying a degree of cheerfulness, and the next day, which was the Lord's day, he preached at ten A. M. at the Bethesda, the meeting-house of the Welsh Baptist church, from Rom. i. 16, 17, and at six in the evening, in the same house, from the parable of the Prodigal Son. He appeared exceedingly strong this Sabbath, and preached,

as it was thought, with as much power and vigor as ever; his ideas and illustrations rising to the highest point, while he was exhibiting and commending the salvation of Christ to his numerous audience. On Monday he appeared cheerful, and conversed freely with all the friends that visited him during the day. That evening he preached in English at the Mount Pleasant meeting-house, (Mr. Stephens's at that time,) from Luke xxiv. 47: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This was his last sermon. In one of his powerful illustrations, used during this discourse, he represented the fleet of the devil as having been summoned to the memorable battle on the day of Pentecost, and that Jesus had sent out twelve boats to confront the great fleet; for a time scarcely could it be seen how things went on, owing to the 'fire, vapor, and smoke;' but by and by, the vapor and smoke cleared away, and the fire quieted for a while, and it was seen that three thousand of Satan's ships of war had been taken by the twelve boats of Immanuel's fleet. He remarked in this sermon that he had taken his pattern for preaching from the day of Pentecost. When he had finished speaking on this occasion, he said audibly, "This is my last sermon." Probably he meant, that it was his last in the town, but, however, it proved the last of all, to one who in all probability had preached more than any other preacher of his day in the prin-

cipality. That night he was taken sick, and Tuesday he was sick all day, and took no notice of any of the numerous friends who called upon him. On Wednesday he appeared better. Thursday morning he rose about nine o'clock, and went out to the garden for a walk; he kept up nearly the whole of that day. Many persons called to inquire after his health and comfort in the course of the day, with whom he conversed with some degree of cheerfulness, but at the same time felt a difficulty of breathing. He remarked to his friend, and others, that the present indisposition was new to him,—that he had never felt those symptoms before. In the evening he was asked to allow a physician to be called in, because the difficulty of breathing, and the noise in his throat seemed to increase. He allowed this. When the doctor came, he asked him with peculiar earnestness, when he thought he should be able to resume his work. "He appeared," says his friend and companion, Mr. Hughes, "as if something whispered to him that his earthly career was about to terminate, and that he was to expect in a very short time, the summons of his Lord and Judge." The medical gentleman thought that his sickness was produced by too great exertion; but he hoped for his recovery, and gave directions that he might be kept very quiet. In the course of the night he grew worse, and between the hours of one and two in the morning, Mr. Hughes, and the Rev. Daniel Davies, at whose house he was, were called to his

bedside, when he expressed his gratitude to Mr. Davies,* for the kindness he had shown him; Mr. Davies replied, "that he wished the accommodation had been better, but that he hoped he would recover again." He said, "I am about to leave; I have labored in the sanctuary for fifty-three years, and this is my comfort and confidence in this gap, that I have never labored without blood in the basin." (He referred, it needs scarce be said, to his preaching the atonement, and Christ crucified.) "Preach Christ to the people, dear brethren. If you look on me in my preaching, I am nothing better than a piece of perdition; but look on me in Christ, I am heaven and salvation." He then repeated a Welsh stanza, descriptive of the completeness of the righteousness of Christ to clothe the naked sinner, and render him acceptable to God; then, as if in haste to have done with every thing in this world, he waved his hand, and said, "GOOD-BY,—DRIVE ON." These parting words were in English; the earlier remarks were in Welsh. He then fell into a quiet

* Mr. Davies is the pastor of the Welsh Baptist church at the Bethesda, Swansea, and though deprived, by the small-pox, of the use of both his eyes, so as to be totally blind since he was six years of age, yet he is able to administer the ordinances, and fulfil the other duties of the pastorate without any peculiar difficulty. His memory is most retentive, so that he can repeat almost any portion of Scripture with as great facility as persons in common can read a chapter. His preaching talents are of a high order, and he deservedly ranks among the best preachers of the day in Wales.

sleep, which is to last until the morning when the trump of God shall sound, and awake the tenants of the tomb;—for in this easy sleep his soul took its flight to the throne of his Saviour and his God, without a struggle or a groan. Thus, with holy raptures, this remarkable man, and devoted servant of Christ, fell asleep at Swansea, in the house of the Rev. Daniel Davies, July 19, 1838, at the hour of four in the morning, aged seventy-two years.

July 23d was the day appointed for the funeral, when an immense concourse of people assembled, more, it is thought, than were ever seen at a funeral in Swansea before; all anxious to pay the last tribute of respect to one whom they revered and loved for his work's sake, and to whom hundreds of them had listened with joy but a few days since, whilst he proclaimed to them the salvation of Christ, and the cordial reception of a prodigal sinner with the God of mercy, through the merits of his Son Jesus Christ. Having reached Bethesda meeting-house, the Rev. J. Saunders, of Aberystwyth, (Congregationalist,) prayed; the Rev. D. Rhys Stephens, of Mount Pleasant church, preached in English, from 2 Sam. iii. 38, and the Rev. D. Davies, of Bethesda, in Welsh, from 2 Kings iv. 23, and the Rev. D. Roberts (Calvinistic Methodist) closed in prayer. At the grave the Rev. Joshua Watkins, of Caermarthen, delivered an impressive oration; then the body of the great Christmas Evans was laid low, under the lock of the dark tomb,

where his cheerful smile can no more be seen, and from whence his eloquent tongue can no more be heard, until the morning when the 'Resurrection and the Life' shall call his ransomed home. It was remarked, that so much sorrow was never before witnessed on an assemblage of people, as at this funeral.

The mournful tidings of his death flew rapidly to every part of the principality, and a deep gloom sat on the countenance of thousands, and especially was this the case among the people of Anglesea. It is impossible for persons at a distance to conceive of the grief which prevailed in those places, where he had labored for so many years. The pulpits were soon clad in sable mourning, and so generally did this prevail, that there was scarcely a Baptist meeting-house in all Anglesea, that did not exhibit the emblems of mourning on the sad occasion. On the first Sabbath evening after the funeral, the Rev. D. Rhys Stephens preached a funeral sermon at Mount Pleasant, Swansea, from Heb. xi. 4. Sermons on the occasion were also preached at Caernarvon, by the Rev. D. Jones, of Liverpool; at Holyhead, by the pastor, the Rev. W. Morgan; and by most ministers of the denomination in their respective places of worship, in North and South Wales.

Thus terminated both the earthly and ministerial career of one of the most excellent and popular men of his day: and it has been remarked, that he was

more generally popular this last journey than on any previous occasion; for all the houses in which he preached were actually thronged, and hundreds in some instances remained on the outside, not being able to find admission from the crowded state of the houses. In his death he received great honor of the Lord—he was marked to die in the cause of the Lord, and as a sacrifice in the cause for which he grieved and prayed so much—the debts of places of worship—yea, we may justly say that ultimately he became a martyr to this cause. He had also to put off his garments as it were in the midst of his usefulness, without being left a burden in any sense whatever; (in this, as well as in other circumstances of his death, he seems to have had his desire, as expressed in his Covenant with God, Article XI, page 81;) and more than all, he had the smiles of his Saviour to cheer his spirits through the valley of the shadow of death, until he safely reached the opposite shore of the promised land. His pious soul seemed to move stronger and quicker until he found an undisturbed and eternal repose on the bosom of his much-loved Jesus. Addison sent for a young nobleman of a mind highly cultivated, but not above receiving a lesson from a friend—"You sent for me," said the Earl; "you may rely upon my observing your commands in the most sacred manner." Addison took him by the hand and softly said, "See with what peace a Christian can die." To this the poet refers in these lines:

"He taught us how to live, and O! too high
A price for knowledge, taught us how to die."

"Mark ye the perfect man, and behold the upright; for the end of that man is peace."*

* Psalm xxxvii. 57.

CHAPTER IX.

Mr. Evans's Personal, Moral, Social, and Ministerial Character.

As to his person, it may be remarked that Mr. Evans stood very near six feet high; in his best days he was rather corpulent, but some time before his death he grew much thinner, and was rather inclined to stoop in his shoulders. His countenance was broad and open, and his forehead large, calculated to strike the beholder with the idea of power and authority. There is an excellent painting of him by Branwhite, in the Baptist College, in Bristol, (England,) executed upwards of twenty years ago, from which the plate attached to this volume is taken. Other portraits of him were taken in later years, and are good likenesses of him at the period at which they were taken; but the publisher chose the first, in order to show him in his strength and vigor, that the reader might be able to form a more correct idea of his personal appearance.

It will be recollected that Mr. Evans lost one eye, when young, but his other eye was somewhat larger than common, and rather prominent. His searching,

piercing look was calculated to startle the beholder, and make him look upon himself with shame and confusion in the presence of one of so dignified an appearance. But if he liked the company of the person, all doubt and diffidence was soon removed by Mr. E.'s friendly interrogatories, cheerful smile, and pertinent anecdotes. If the countenance is to be taken as an index to the mind, there was every thing in his countenance denoting a person of note and of unusual powers and eloquence.

As to his moral character, much already has appeared in the progress of this memoir. As a Christian, he was enabled, by the grace of God, to hold on his way with much credit to himself, so that he did not lose his church-privileges from the time he first entered upon a profession of religion. His conversation was unimpeachable—his humility manifest to all, and his diligence and zeal worthy of general imitation. There was no vain show about him to make himself appear holier than others; but his whole conduct was invariably characterized with becoming modesty. He hated every empty form with perfect hatred. His disposition was cheerful, and generally his countenance indicated the enjoyment of the divine favor. He said once to a brother that was much given to complaining, "Dost thou think, brother, that thou hast ever received one good gift of God, that thou art always complaining so much?" He was exceedingly careful in his whole deportment in the

world, not to give room to the enemies of God to blaspheme religion on his account.

He possessed the spirit of prayer to a remarkable degree. He came forth to preach, as from the ivory palaces; and the smell of myrrh, aloes and cassia, the fragrance of recent communion with God, was upon his talents. He would observe—"The Christian must have the rock of Christ's merits to rely upon, and flee out of himself to the covered tabernacle from the tempest and the rain." He notices in one of his memoranda, that the spirit of prayer descended upon him like showers of rain. 1. When he had been greatly pained in any way, so 'that his moisture was turned into the drought of summer.' He was once, through the drought of Sandemanianism, in the desert places of spiritual declension. He had intimated his purpose of relinquishing the ministry, because of the dry and parched state of his affections. When matters were gone to the worst with him, and Lazarus was as it were dead four days, Jesus came by, and with him the resurrection of the spirit of prayer. 2. Before some secret temptation, or the buffeting of some internal enemy, or the attack of some external opponent. He greatly admired the hold Christ had of him. Christ, according to the plenitude of his grace to his people, gave him, as he supposed, generally through life, two things: some particular vision in a dream indicating an approaching storm, or a renewal of the spirit of prayer, and some special enjoyment of

the divine presence by which his mind was fortified, until he became prince-like in his confidence that Jesus was in union with him, as with Jacob before he met his brother Esau. No Esau succeeded against him, though at times they came with great force and fully armed. In his view, a spirit of prayer was always a token of victory over every antagonist. We shall here subjoin an anecdote which he often related with emotions of the tenderest gratitude to God. In some church-storm, when the hurricanes of official domination blew on the vessel of the church, some one in a bad temper sent him a threatening letter, stating that he would institute proceedings at law against him, when he had no just grounds for so doing. This affected Mr. Evans very much, for he was now sixty years of age, and in great distress of mind, having newly buried his first wife. He received the letter at a monthly meeting. When he arrived at home, after communing with the Lord all the way for about ten miles, this thought occurred to him, which is strictly characteristic of his peculiar talents and piety :

" He (or she) and the relations talk about casting me into a court of law, where I have never been, and I hope never shall go ; but I will cast them into the royal court of Jesus Christ first—the source of law and authority." Then he went up to his bedroom, and poured his heart before the Saviour in this pathetic strain : " O blessed Lord ! in thy merit I con-

fide, and trust to be heard. Lord, some of my brethren have run wild, and, forgetting their duty and obligations to their father in the gospel, they threaten me with the law of the land; weaken, I beseech thee, their designs in this, as thou didst wither the arm of Jeroboam, and soften them, as thou didst soften the mind of Esau, and disarmed him of his warlike temper against thy servant Jacob after the wrestling at Penuel. So disarm them, for I do not know the length of Satan's chain in this case, and in this unbrotherly attack. But thou canst shorten the chain as short as it may please thee. Lord, I anticipate them in point of law. They think of casting thine unworthy servant into the little courts here below; but I cast my cause into the High Court, in which thou, gracious Jesus, art the High Chancellor: receive thou the cause of thine unworthy servant, and send them a writ or a notice immediately—sending into their conscience, and summoning them to consider what they are doing. O, frighten them with a summons from thy court, until they come and bow in contrition at thy feet; and take from their hands every revengeful weapon, and make them deliver up every gun of scandal, and every sword of bitter words, and every spear of slanderous expressions, and surrender them all at thy cross; forgive them all their faults, and clothe them with white robes, and give them oil for their heads, and the organ, and the harp of ten strings, to sing, for the trampling of Satan under our feet by the God of peace." He

went up to his room the first time, and prayed for about ten minutes, and had then some hopes that Jesus heard his supplications. He went again, with his heart so softened that he could not refrain from weeping, and felt that Christ had drawn nigh to him in his trouble. "And at the seventh time," he says, "I came down in full confidence that Jesus Christ had taken my cause into his own hand, and that he would be my Saviour. I felt the load dropping off, and I came down with my heart cheered like the heart of Naaman coming up out of Jordan; or like Bunyan's 'Pilgrim,' having got rid of his burden, when it tumbled into the grave of Christ. I remember the room, which was in the vestry of Kildwrn meeting-house, where I then resided, and where this striving with Christ was accomplished. I can call the place Penuel." How much like the Master did the servant act in this circumstance! It scarcely needs be observed, that no weapon, in this case, prospered against him, according to the threatening. His mind obtained rest, and he was "hidden in secret from the strife of tongues." When he found any adversaries to himself, who appeared eager to injure him, he would say, "It must be that they do not receive a blessing on this stormy weather as I do. It enables me to see the value of the word of God, and pray for his protection according to his promises. I do not know what sort of a man I would be, were it not for the furnaces in which my faith has been tried,

and the spirit of prayer which has been quickened within me." He strove much with God in prayer. He may be said to have been emphatically a man of prayer. When he perceived some dark cloud arising, threatening some heavy disaster to the interests of religion, such as chapel-debts, &c., he would continue importunate in prayer, for the providential protection of God to the cause, because of its relation to the name of Christ; and this was not with him a sudden impulse on some trying emergency, but a constant practice for many years. He considered that every congregation of believers had a peculiar claim to all the promises given to the church for its comfort and safety. *Call upon me in the day of trouble. Cast thy burden on the Lord. He careth for you.** All the promises are Yea and Amen in Christ; and every one that is in union of faith with the Son of God, has a covenant right to the whole.

Before he preached on public occasions, such as Associations, the spirit of prayer descended in a very copious manner upon him. His great object at all times was that he might be in the hands of Christ, and for his glory instrumental in the conversion of sinners, and the means of spiritual edification to the church; and very commonly he was endowed with power to an unusual degree, so that he might be said to have been "clothed with power from on high."

* Psalm l. 15—lv. 22.

The following prayer was written by him in the book of his last appointments:

"O Lord, grant me my desire on this journey, for thy name's sake. My first petition: comfort in Christ —the comfort of love—the *bowels* of love and mercy in the denomination—the fellowship of the Spirit.—Amen. The second petition: that the sermons I have prepared may increase in their ministration, like the five loaves and the two fishes. Amen.—C. E."

He considered that constancy in prayer was essential to spiritual life, as breathing, in a physical sense, is essential to natural life. To him prayer was as a channel of communication with heaven; in this exercise he was relieved from his burden, and was furnished with additional supplies of grace in his time of need.

His piety under all circumstances was exemplary; he had been taught how to behave himself as a minister of the gospel. His neighbors generally were constrained to acknowledge that Christmas Evans was a pious man; and other denominations, notwithstanding the difference of sentiment which subsisted between him and them, yet awarded him the character of an upright Christian.

Mr. Evans was from principle habitually guileless and sincere, and of a remarkably peaceful disposition in all his movements.

His liberality in the cause of religion, and his compassion towards the poor evidently kept pace with

his means, and on some occasions exceeded the bounds of strict propriety. Though his salary from the church in Anglesea was but *thirty pounds* a year, even after the advance that was made about twenty years after his first settlement, yet for several years he managed to contribute one pound to the "Bible Society," ten shillings to the "Baptist Education Society," and a similar sum to the "Missionary Society," and he always regarded the poor; when necessity required, his hand and purse were at all times accessible. On one occasion a brother in Anglesea, together with his family, had been sick for some time, and in consequence was reduced to a very low state as to his circumstances. Mr. Evans felt much for him, and relieved his distress to the utmost of his ability—even by giving him the *only* pound which at the time he possessed. His wife remonstrated with him, for giving away the money, adding that they had none to buy food the following Saturday; to whom he replied, "Food will come to us yet through Providence from some quarter." The day before the market he received a letter from a friend in England, begging his acceptance of the enclosed *two pounds* for his own use. When he had read the letter he said to his wife—at the same time showing her the two pounds—"Catherine, I told thee that Providence would return the alms-pound, for it was a loan to the Lord," referring no doubt to the passage which saith, "He that giveth to the poor, lendeth to the Lord." He once

took off his coat and gave it to an Irishman, who told him that he was a Scripture reader to the Irish, and whose clothes were rather bare. These reminiscences are but a few instances, showing the tenderness of his heart and his readiness to pity and afford what relief he could to the needy and distressed.

Another feature of distinguishing excellence in his character, was that of Christian forgiveness. He was always ready, and even anxious to forgive an injury. "I do not think," says the compiler of his Welsh Memoir, "but that he would have forgiven the greatest offence, with a thousand times more pleasure than the offender would have sought his pardon. It was only for the person who had given the offence to make some sort of confession, and in some way say, that there had been a misunderstanding; he would almost anticipate him by saying, O do not say any thing about it—let it be buried; very likely I have been in fault also."

The following circumstance will in a great measure show his impartiality in the exercise of sympathy and forgiveness. There was at one time a preacher belonging to another denomination of Christians accused of an offence, which if it could have been proved, would have brought upon him a heavy punishment. This person had been engaged in a controversy with Mr. Evans upon some points of religion, and had employed language on that occasion which Mr. E. thought unfair and contemptuous. The con-

troversy had been conducted openly in the public periodicals. When he heard of the circumstances in which this respectable individual was placed, that he was wrongfully charged, and that the accusation against him arose from an angry spirit, instead of rejoicing in the distress of his polemical opponent, he felt much for him, and for the honor of the Dissenting body in Wales; and especially, when he was convinced that his imprisonment proceeded from political enmity and religious persecution, under the cloak of sanctity, and personal disappointment, which had produced envy. When the day of trial was come, Mr. Evans retired to his room, and earnestly besought Jesus Christ to stop the current of the flowing river, which had been filled by the above streams; he felt some confidence that he was heard. He waited with almost impatient anxiety for the news of the discharge of the prisoner, and yet with some dread, lest matters should turn against him. While he sat at the table in his own house, one of the ministers of that denomination entered, and said:—'Mr. —— the prisoner is a free man.' Then, without speaking a word to the person who had communicated the intelligence, with tears flowing from his eyes, he fell on his knees, to present the first fruits of his joy in thanksgiving to Jesus Christ, whom he had entreated on his behalf, and addressed his Saviour in this emphatic language: "Thanks be to thee, O Lord Jesus, for delivering through thy providence one of the ministers of the

Dissenters from being destroyed—delivering him from the mouth of the lion." After this he arose, and participated with his friend in their mutual congratulations. He often expressed a hope that he had obtained a conquest over the corruptions of his heart, and amongst others, over an angry, revengeful, unforgiving spirit. "I will say," said he, "from my heart, with Stephen, *Lord, lay none of the sins and offences committed by any persons against me, to their charge in the great day of Judgment.* I have no wish that the law should grasp any of them, but that they should settle their matters at the great mercy-seat, where I hope the multitude of my sins shall also be hid and forgotten."

The foregoing account of Mr. Evans's disposition and conduct, is sufficient, it is hoped, to vindicate his character from the charge of bigotry towards other denominations, though they differed from him in their views of religious truths. Wherever he found a sinner seeking to hide himself beneath the wing of Christ's righteousness, and bearing signs of love to the Saviour, he could not but love and embrace such an one with the most cordial affection. We have seen how unreservedly he could commend true talent among other denominations; though he was a Baptist from conviction and principle, yet we have had undeniable evidence in his history, that he had sincere friends during the whole of his ministerial life among Christians of different communions. He was not

afraid of the truth whilst he associated with good people of other religious connexions; for if he perceived the distinguishing marks of grace, and discovered good sense and liberal talents, he would freely evince, by associating with such characters, that he was capable of appreciating that which is valuable. Neither was he afraid of losing his own fame, by his intercourse with worthy and excellent men; he always found that he profited by the society of persons of piety and attainments. He commended *those* who are excellent, as well as *that* which is excellent, and one peculiar feature in his commendations was, that they embraced not only the pious dead, and the famous living, of other lands and foreign climes; but his immediate cotemporaries, and neighboring fellow-laborers, often were the subjects of his highest encomiums. We have had instances already, how highly he appreciated the talents of distinguished men among the Calvinistic Methodists, and others; and we may adduce in further proof of this, his unqualified approbation of the Rev. W. Williams, the Congregational minister in the same town* with himself; and it is due to observe in this place, and it redounds greatly to the credit and good sense of Mr. Williams, and the other ministers in the town at that time, that they acted the part of true and faithful brethren towards him in his advanced age and infirm state of health.

* Caernarvon.

Whatever amount of success and approbation Mr. Evans obtained in his ministry in the stations where he more statedly labored, it is worthy of remark, that he did not obtain it through guile, deceit, and flattery, or from being influenced by a narrow, partial spirit, but by true merit of talent, the gift of Christ, and by being owned by the Spirit of Christ; and to Christ he would at all times ascribe the glory.

The compiler of the Welsh Memoir observes: "I do not think that this great man knew what guile was, that is, so as to practise it; and had he attempted to assume any disguise in the presence of others, he would appear the most hideous being on earth. It was utterly impracticable for him to learn fraud of any kind; the Creator had formed him constitutionally incapable of this." He was innocent as a child—we had almost said guileless and unsuspecting to a *fault*, and this was the cause of most of his troubles in this life; but how happy, surpassingly happy, he is now! His innocence is in its element, free from all the impositions of malicious and wicked men, from whom he often so greatly suffered here on earth.

Mr. Evans was strictly honest, and thought every appearance bordering upon injustice in any shape, a decided disgrace to the Christian character. He could give no countenance whatever to persons that did not provide things honest in the sight of all men; he was a powerful and a determined opponent of all such, especially, if they challenged any connection

with religion. He never possessed but little of this world's goods, yet he was scrupulously honest in the *least*, and that at all times is a better evidence of a true principle; for if one is not faithful in that which is least, how can he be intrusted with the greatest? The following incident will, to a considerable degree, show his integrity in the management of his secular concerns. He once employed a person to sell a horse for him at a fair, and after a while Mr. Evans went out himself, to see if the man were likely to dispose of the horse. At the time there was a dealer bargaining for it, but before the purchase was made, the dealer said to him, 'This is your horse, Mr. Evans, is it not?' 'Yes,' he replied, 'certainly it is my horse.' 'Well,' said the man, 'what is its age?' 'He is twenty-three years old,' answered Mr. E., 'for he has been with me these twenty years.' 'Is it safe footed?' inquired the dealer. 'Oh no,' said he, 'else I would not part with him,'—and added, 'he was never put in harness whilst with me either.' Upon this, the person who had the care of the horse, desired him to go into the house, or he could not sell the horse. The dealer bought the horse, having been induced the more to do so, by the frank and unreserved manner in which Mr. Evans told him all the truth respecting it. How happy would it be, if all who profess the religion of the Saviour were governed by the same upright principle!

His natural temper was rather quick, and easily

excited; so he thought of it himself, though other persons of his acquaintance did not perceive it to be more so than is the case with men generally in their present state. But he certainly could not be said to excel in coolness of temper on all occasions; yet it was very evident that, through the grace of God, he had obtained such a considerable degree of conquest over the warmth of his natural temperament, that it could be truly said, that his social habits in the family, in the neighborhood, and in the church, were influenced by a 'meek and quiet spirit, which in the sight of God is of great price.' He would observe, 'that every excitement urged him to the throne of grace, where there is help in time of need.'

His disposition was naturally that of sociability. This is obvious from the number of friends he always had among the Methodists and Congregationalists, as well as among the Baptists. This feature of his character eminently qualified him for the station he occupied as a travelling preacher, to which, as has been seen, a great portion of his time in the ministry was devoted; and by this happy turn of mind, he was enabled to receive comfort to his soul from spiritual intercourse with pious and wise persons, by which his spirit was sustained in his frequent, long and tedious absences from his home and his friends.

He was remarkably good-humored, and would fill up his place with ease in every society. There was no stiff effort on his part to make himself agreeable

amongst his friends. And though he never had a family of children,* yet he always showed his tender and affectionate disposition, in his very kind and familiar treatment of little children. He would descend without the least affectation, and altogether naturally, from the height of conversation upon the most marvellous subjects, leaving his friend, who had participated in his society, to part under the impression of the wonderful things he had heard from him, and draw himself cheerfully towards the little child, take him on his knee, and tell him something worth remembering. He would use no silly fondling, as some foolishly do, but would give some advice, or instruction, or some little easy verse, suitable to the temper and the age of the child; and generally what he said in this manner would be remembered after he was gone, and we make no doubt is, in many instances, remembered to this day.

He was sometimes peculiarly fluent in his conversation, when among persons capable of appreciating it; but always careful not to say any thing calculated to inflict a wound upon tender feelings, and consequently withheld every kind of repartee, except circumstances imperatively demanded such an expression of disapprobation. He woul never indulge in a sarcastic style of speech, but when he wished to

* Mrs. Owen, of the Green, Llangevni, was always regarded by him in point of affection as his child, on account of her having been so many years with him.

humble the pride of some haughty and arrogant individual. "It is better," he would say, "to keep sarcasms pocketed, if they cannot be used without wounding the feelings of a friend." But when there was occasion for this weapon, he could wield it to some purpose, and in such a way as would produce an effect in the quarter for which it was intended. He happened once to be in company with two Pedobaptist ministers, both men of education and candor. The two indulged to a considerable degree in remarks condemnatory of the institution of godfathers and godmothers in the church of England, as being only of papistical authority, when one of them addressing Mr. Evans said, What say you, Mr. E.? To which he replied, "You know that I consider infant baptism papistical as well as godfathers and godmothers. Your controversy appears as unimportant in my view, as that of two gentlemen having two snails, one with and the other without horns; and the proprietor of the snail without horns, takes it upon him to censure the horns of the other snail; *but the two snails are friends.*" Upon this, one of the gentlemen good-humoredly burst out into a hearty laugh.

When a person of a deistical or atheistical disposition asked him, "What was the strongest argument in his view to prove that there was a God, and that the Scriptures had proceeded from him?" he answered, "The character given of the God of the Bible is so amiable, perfect, and unblamable; so

that the like was never seen in the world :—a perfect Being in justice and mercy,—just and a Saviour! I have loved the character as one fully worthy of the Creator of the world, and had I opened my eyes in the heavenly world, and heard some one say, 'It is not the God of the Bible that is here,' I would ask him, Who is here then? If he is the same character as that given of the God of the Bible, he must be the same. If it is the gods formed by the heathen, or the empty god of Mahomet, or the gods framed by the Popes of Rome, that I found there, I will never reverence one of them, even were they to slay me; but I will adore the God of the Bible; for there is no god worthy to be loved but him that bears the character of the God of the Bible. The mad Atheist is so blind, that he will not see the Godhead, and the eternal power in the skilful workmanship of his own body, and in the wonderful formation of the leaves, flowers, and all the other glorious objects in creation, more than the mole of the earth in its abode of darkness; and because of that, he will have to determine that there is no God in existence; as if the mole were to determine that—there is no king, nor a royal palace, because he could not see it. O, thou atheistical mole, thou hast not travelled nor searched sufficiently to make the decision that there is no God. All thou canst say is, that thou dost not see, nor wish to see God. Atheist, how dost thou know, but that the being of God is so manifest the other side of the river of death, that no doubt is en-

tertained by any upon the point, throughout all the vast expanse of immortality, and of eternity? The earth-mole does not possess sufficient knowledge and information, to say that there is no Lama in Thibet, without ever seeing Asia, or making a journey beyond his own village. So the atheistical worm must travel through the gates of death, and all the regions of the bottomless pit, and the land of destruction, and to the heaven of heavens, and surround all the borders of time and eternity, and comprehend all being in which the being of God may be, ere he can successfully deny that there is a God."* We have not

* This thought is beautifully expanded in one of the early Essays of the Rev. John Foster, in which he observes, "The wonder then turns on the great process, by which a man could grow to the immense intelligence that can know that there is no God. What ages and what lights are requisite for THIS attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing

learnt what effect this reproof had upon the sentiments of the Atheist, but he ought to feel, and see, that it was, at least, impracticable for him to deny the being of God, though he did not choose to believe in him, nor pay him any just reverence.

Mr. Evans's society was always cheering after the labors and fatigues of a public meeting. All ministers and friends, who had any taste, flocked to the house where he would be if they could on such occasions. If he had confidence in the persons present, he would be exceedingly agreeable and cheerful; he would listen attentively to every one that took part in the conversation, and offer pertinent remarks himself on the subject that engaged the attention of those present. If any officious person should advance any thing impertinent, for the sake of showing himself,

that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the Being whose existence he rejects does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly. And yet a man of ordinary age and intelligence may present himself to you with the avowal of being thus distinguished from the crowd; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so portentous." Essays in a series of Letters. Letter V. p. 11. New-York Edition. 1835.

he would assume a gloomy aspect for a short time, but having silenced that individual, he would resume the conversation with fresh animation, and fill up the breaches occasioned by the intrusion with anecdotes applicable to the nature of the conversation, and all present would feel it their interest to pay the utmost attention to his eloquent remarks.

It was not usual with him to speak of his fastings and prayers, and his own personal exercises in the cause of religion; but when in conversation with one or two bosom friends, he would open his heart freely; then would be seen, as through a transparent glass, the eminently pious man—the man of great soul, and one of the most guileless that was ever known. The soul of his friend, if worthy of the name, was drawn out towards him in feelings of astonishment and affection wholly enchanting.

He would never prolong a conversation except there was something valuable and profitable in it. He was peculiarly affectionate in his salutations to all persons, and especially to those of a sincere religious character. If a brother or sister should relate their spiritual experience, he would reply in the most encouraging manner, and make such observations as he judged suited their case. The number of Christians in Wales is not small, who can recur with pleasure to his instructive remarks on such occasions. He did not, as some are too ready to do, talk about religious experience with every one, but there was more of the

Christian to be recognized in what he did than in what he said; yet what he said would be always to the purpose, and generally productive of the happiest results.

Our friend, through the guilelessness of his disposition, was sometimes in danger of being imposed upon by slanderers and tale-bearers; but it would not be long before he investigated the matter, and fully satisfied himself of the true merits of the case, and ultimately the injured person would surely obtain his protection, to the utter disgrace of the malicious slanderer.

But the ministerial character of Mr. Evans claims some remarks. All acquainted with our friend cannot but confess that, as a preacher, the grace of God appeared in its wonderful gifts most perceptibly in him. He, like many other great men, had often to pass through the ordeal of jealous criticism, and many an unworthy attempt was made to reduce him to the common rank of preachers. But one who had every opportunity of forming a correct estimate of him in this capacity, and who had the ability of doing so to advantage, speaks of him in the following manner. 1. He remarks, that he was "a methodical preacher; some have said that he might be called a *mathematical preacher*, because he measured the length and breadth, the height and depth of his text, and discussed it in all its bearings and connections, before he founded his doctrine upon it. And having done this, he divided his subject systematically, and altogether natural, so

that his sermon appeared as a body complete in all its parts; which placed him in an exceedingly advantageous position to his hearers. It was no hardship to follow him through the different parts of his discourse, for they all had a bearing on each other; and thus he led his audience on without any confusion, step by step, by a gradual progression, until he had, as a wise master-builder, executed the plan he proposed.

2. "He was also a peculiarly clear preacher. Clearness is one of the principal essentials of preaching; for if the sermon be dark, the hearers are left in a bewildered state. A variety of things in Mr. Evans contributed to render him interesting and clear in his ministry: he understood his subject—he examined into the depths of his matter, and wisely raised the superstructure of his doctrine upon his text. Few equalled him in this respect. He had a wonderful method of making the most abstruse passages to appear easy and plain. He interpreted Scripture by Scripture, and exhibited the component parts of his subject in a clear and distinct manner, which he illustrated by suitable and beautiful metaphors, and having forged link by link, bound the whole up into one glorious and splendid chain. His talents were such as to enable him to cast a ray of light upon the darkest points in the Christian system; that is, according to his views of theology.

"Mr Evans was a preacher of warm feeling. He was not like some who deliver their message as un-

concerned as if they had no interest in it, or that the Christian ministry bore no relation whatever to them; and very commonly the hearers of such preachers are as indifferent and callous as the preachers themselves. But Mr. Evans was altogether a preacher of another stamp, for he always felt his subject, and was often overcome with the magnitude of his theme. The fervency which accompanied his ministry for the most part began in himself. When he had entered into the main channel of his subject, some sparks of holy fire would soon be emitted by his powerful eloquence, and as soon as it would be discoverable in him, it would descend in holy raptures upon the audience, until the people were dissolved by its hallowed influence. To this may be attributed the wonderful hold he had upon his hearers; for as he felt his subject in the pulpit, they also to a great degree felt the same. His whole congregation at all times appeared to be completely under his control, and this proceeded in a great measure from the large portion of feeling he threw into the manner of delivering his sermons. In fact, his whole soul was cast into his subject, and this induced a corresponding expression from the hearers.

"He was also an experimental preacher. That a preacher feel his subject, constitutes one of his excellencies; but that his sermon be deeply imbued with the spiritual experience of the preacher, is the crowning point of his excellency. It is true, a person may

speak well of the distress of other people, but he will speak more powerfully of his own distress. Persons may expatiate very eloquently on the pleasant fragrance of the herbs and flowers of foreign lands, but those who have themselves participated in the fragrant odors in the soft breezes of those countries, can describe them in an infinitely superior manner, and to much greater advantage. Many may speak fluently of the mercies of God, in providence and grace—protecting, preserving, pardoning sinners, &c.; but those who have experienced a sense of the divine mercy in their own souls, can speak much better of it. Mr. Evans had an experience of the things of God: not only had he heard of Calvary, but in Calvary he lived; not only had he heard of the bread of angels and of the corn of heaven, but this bread and this corn was his daily food; not only had he heard of the river of God, the streams whereof maketh glad the city of our God, but the crystal waters of this river were his constant drink; not only had he heard of the renewing influences of the grace of God, but he himself had been made the subject of those influences. He had experienced the operations of the Spirit renovating his own heart, and therefore he could speak of them, not as a matter of hearsay, but with the apostle—'And what our hands have handled of the Word of life,—declare we unto you.'"*

Much more might have been said of Mr. Evans

* 1 John i. 1-3.

as a preacher, but suffice it to say, that the sound of heaven was to be heard in his sermons. He studied his discourses well—'he sought to find out acceptable words, even words of truth;'* and the Holy Ghost attended his ministry in an extraordinary manner for the conversion of thousands unto God.

Mr. Evans's ministry was in every sense consistent with his views of gospel truths. He was not the thunderer of the divine denunciations, neither was it his delight to dwell upon the vengeance of the Almighty in the punishment of his enemies. These were not the points which formed the main topics of his addresses to sinners. He thought that men were to be drawn and allured to Christ, 'with the cords of a man, and with the bands of love;'† therefore the death of the blessed Saviour in all its relations to the plan of salvation formed the principal theme of his discourses; and in proclaiming these truths, he relied wholly on the influences of the Holy Ghost to convert sinners from the error of their way, and introduce them into a state of safety and of happiness.

His ministry was principally founded on the decrees of God, which he considered the basis of the great superstructure of redemption; consequently his sermons were replete with the divine intentions, in which the aged minister rejoiced, considering his life safe on this rock; he therefore preached them with-

* Eccles. xii. 10. † Hos. xi. 4.

out trembling, as springs of life to the perishing children of the fall. He believed that Jesus Christ represented his people in his mediatorial capacity; that he fulfilled the engagements of the covenant on their behalf; that he sealed their redemption on the cross; that he arose as the first fruit of their resurrection; that he is now in heaven interceding for them; and that ultimately he will be entitled to see the whole family of the redeemed in glory and happiness. According to these views of redemption his sermons were prepared, and they all bore an immediate relation to some specific point in the scheme of man's salvation. Viewed in this light, there were two things which predominated in Mr. Evans's ministry: the first was, a particular care to magnify the grace of God; and the second followed of course, which was to humble the sinner. These two points he always kept in view. He preached salvation wholly of grace; as having graciously sprung up in the divine purpose, as being graciously manifested in the promise, and as having been graciously accomplished by the Son of God in his sufferings and death. In this manner he preached salvation proceeding wholly from grace, yet without in the least beclouding the glory of the divine government; that being honored in the obedience and death of Christ, as the representative of his people. He considered that the Holy Ghost, according to the sovereignty of God, operated irresistibly by the word upon the heirs of

salvation, so as to bring them into a state of safety, and produce in them the fruit of the Spirit, faith, hope, love, &c. Upon the whole, the tendency of Mr. Evans's ministry was such as to convince, encourage, and cherish in the minds of his hearers high and elevated thoughts of God. It is generally allowed, that the people who are trained by a minister, and moulded by his instructions, are a good evidence of the tendency of his doctrine and ministry. In this view then, it is observed, the church where he more statedly labored in Anglesea, and where the most of his care and efforts were bestowed, were a people mighty in the Scriptures; that they would converse well and readily on most of the doctrines of the Christian faith; that they labored much to improve in knowledge, and were active in the cause of religion. These nearly all were Mr. Evans's own people; they were nurtured by him, and upon his ministerial food they grew to be men, and were wholly according to the mould of his doctrine. It has been remarked, 'that if volumes upon volumes were written upon the subject of the tendency of his ministry, it could never be exhibited to greater advantage, than has been done by himself, in those bright, clear, and golden letters, which he has inscribed upon the people of his charge at Llangevni.'

Before we leave this part of our friend's history, it may not be improper to present the reader with his views on prayer. He was a decided enemy to long

prayers; he thought they were absolutely and clearly forbidden in Scripture, and discouraged by all the examples found in the Bible, especially by that beautiful model presented by the Saviour. "Daniel's prayer, in chap. ix., is perhaps the longest in the Bible, excepting the prayer of Solomon at the dedication of the temple, and that prayer embraced the whole church of God in its captivity; yet that can be deliberately read in less than ten minutes, whilst we have prayers of half an hour long. There should be unity of design in prayer at all times, in the family, and before sermons; the Lord's prayer should be a pattern to collect matters within a small compass,—include every thing in few words. But prayers before sermons should contain specific petitions for the aid of the Spirit to preach, and that the word be blessed of God; instead of running over every thing like the forms of the 'Common Prayer Book.' If you were to send a petition to the Legislature, upon any particular subject, and that presented by a member of the House; if you referred in it to nine or ten former petitions, the members, upon its being read, would naturally say, 'we do not know what it is they seek, since they mention privileges from the days of King William of Holland; tell them that they must frame their petitions in a more specific and comprehensive form, and its prayer shorter by one half.' Would not this be a shame to the promoters of the petition?

"There are many things besides grace, which often

occasion our prayers to be long; and there are many that make long prayers in public, while they scarcely bend the knee in secret. The following anecdote of the talented Mr. Rowlands, of Llangeitho, at the commencement of the revival in Wales, is worth noticing. 'At an Association, which was held at New Chapel, in Pembrokeshire, there was a good deal of preaching, but every thing appeared exceedingly dull; at ten o'clock in the forenoon of the principal day of the meeting, one of the clergymen preached before Mr. Rowlands, but there was yet no movement. When Mr. R. rose, before he gave out a hymn, or did any thing else, he called to a preacher of the name of David ——, who was remarkable for short prayers, and always very much to the purpose; 'David, engage in a short prayer before me, to see if thou canst rend this thick cloud; thou wilt not be longer than three or four minutes, for the long prayers that were made here at the commencement of the meeting have failed to disperse the gloom.' Upon this, David began, and said, 'Lord Jesus! for the sake of thy blood and thine agony, hear me. Thy servants have been trying to winnow here the past evening, and this morning—they can do nothing:—Lord, there has not a single gale of heavenly wind blown yet upon this meeting.' He then repeated the petition, saying, 'Wind, Lord, wind, gracious Lord, for the wind is in thy fist now as ever—Amen.' After this a peculiar tenderness descended upon the congregation, and

much weeping followed, while Mr. Rowlands preached with a pleasant gale of heavenly influence. If we were to change a lifeless, protracted phraseology, into a short, importunate, and lively prayer, we should see a much greater awakening. The late Mr. George Whitefield said to some one who had prayed long and tediously before him, when the person had risen from his knees, 'Brother, you prayed me into a good frame, and you have prayed me out of it.'"

We next come to take a brief view of Mr. Evans in his labors and usefulness as a minister of Christ, a 'workman that need not be ashamed.' Travelling and preaching at Associations—his success as the preacher of all Wales—as an instrument to excite an evangelical spirit in others—his concern for the maintenance of true discipline, and his defence of his fellow-ministers and preachers under wrong accusations.

It is astonishing how his strength continued for so long a period to travel and labor as he did in the course of his ministry. In 1836, he takes a retrospective view of his labors from 1789 to 1835, and observes that he had travelled from North to South Wales about forty journeys; for, as has been already noticed, he went twice a year for several years. From 1791 to 1836, he preached in the South Wales Eastern and South Wales Western Associations fifty-five sermons; that is, in the Eastern twenty-one, and

in the Western thirty-four; this, together with the sermons he preached in the North Wales Associations, make the number of public Associational sermons preached by him amount to one hundred and sixty, and since he made the above entry, he preached in two Associations in North, and in one in South Wales, making a total of one hundred and sixty-three.

Mr. Evans, in his general labors and usefulness, was peculiarly and eminently a laborer for all Wales. It is true that others have been so, and that some are so at present, among the Baptists and other denominations; but he labored under greater disadvantages than almost any other minister that was ever engaged in so public a capacity, on account of the very limited means of his support, and also it is probable that his journeys have been far more numerous than those of any other minister of his day. He did not visit any part of Wales where he did not meet with some who claimed him as their spiritual father, the Lord having so extensively blessed his travelling ministry for the conversion of souls unto himself. In his day the Baptist Associations acquired their great popularity; and in his day arose a number of the most respectable ministers that were ever known in the principality. The names of many of these worthy brethren readily occur to the writer's mind, and he feels happy in having an opportunity of paying their memory a small but just tribute of respect, by recording their names

on the page of biography on this side of the Atlantic. He particularly refers to the late Breeze, of Newcastle—Lewis, and Watkins, of Caermarthen—Harris, of Swansea—Davies, of Tredegar—Herring, of Cardigan—Evans, of Penygarn—Jones, of Newtown—and Evans, of Dolan; all of whom were on the ministerial stage with Mr. Evans; and it is not perhaps too much to say, that he was in some measure, more or less, a blessing to all of them: he undoubtedly contributed to their vigorous and zealous exertions in the cause of religion. As one of them justly observed, many years ago: "There is life and evangelical savor attending Christmas Evans, wherever he is." "None of us understand and comprehend the extent of Christmas Evans's usefulness," said another. There were two things, especially, at all times of great importance in his conversation. First, the evangelical tendency of his doctrine, as has been already noticed at some length in these Memoirs; and, secondly, the stirring up of the minds and energy of others to preach the truth as those who believed their message.

He also exerted himself to a very commendable degree to establish and maintain true discipline. There was nothing for persons of unbecoming deportment to expect from him but terror, on all occasions. The doctrine of Christ in the profession, and the spirit of Christ governing the heart and conduct, were points he always inculcated in support of disci-

pline, without respect of persons, rich or poor. "Many persons," he said, "are remarkably strenuous for not respecting the person of Katy Rondall,* in their discipline, but not so much so in the discipline of Mr. —— and Mrs. ——." His unflinching firmness in this respect occasioned him much trouble from some persons in the churches where he ministered.

But notwithstanding his strict, and we may say almost severe, conduct towards persons of a doubtful character, yet there were none more ready, particularly in his latter years, to vindicate those who were wrongfully accused; and he certainly manifested much good sense and sympathy towards such persons on a variety of occasions.

* There was, it appears, a poor woman of this name in North Wales, with whom Mr. Evans was acquainted, and for whose piety he entertained a high opinion.

CHAPTER X.

Remarks of a Congregational minister on Mr. Evans's character.—His own observations on his time.—The principal controversies which occurred in his day.—His attention to reading.—His published works.—His doctrinal views.—His remarks on preaching.—A Letter to a friend on Associational union and church discipline.—A Letter to a minister on the spirit of forgiveness.

A MINISTER of the Congregational denomination, who was well acquainted with Mr. Evans, said of him—"He is a connecting link between the beginning and the ending of this century.* He has the light, the talent, and the taste of the beginning, and has received every new light that has appeared since. He was enabled to accompany the career of religious knowledge in the morning, and also to follow its rapid strides in the evening. In this he is unlike every other preacher of the day: the morning and evening light of this wonderful century meet in him. He had strength to climb up to the top of Carmel in the morning, and remain there during the heat of the day, and

* The eighteenth century, 1700—1800, was probably referred to.

see the fire consuming the sacrifice and licking up the water; his strength continued, by the hand of the Lord, so that he could descend from the mount in the evening and run without fainting before the King's chariot to Jezreel."

Mr. Evans could not avoid noticing a variety of circumstances which occurred in the religious community in his day; and vast was the diversity of vicissitudes he witnessed in the world and in the church, during a season of more than half a century of ministerial labor; many a one that was thought to be a burning and a shining light for a time, he saw vanishing away like a meteor, and many a star of the first magnitude he saw sinking below the horizon of life's hemisphere, into the dark and gloomy shades of death, and rising the other side to shine more brilliantly in the firmament of light and glory beyond the sky. In reference to this he writes upon one occasion from the fullness of his heart: "Meditating on the goodness of God towards me in Anglesea, both before going there and since I left—now in my old age, and see the work prospering wonderfully in my hand, so that there is room to think that I am a blessing to the church, and the church is such to me; whilst I might have been a burden to it, or rather a curse, by which she might have been induced to wish me laid in the earth, that I might no longer prevent the progress of the work. Thanks be to God, that it is not so! though I deserve no better; yet I am in

the land of mercy. This is unto me according to the manner of God unto his people. My path in the valley, the dangers, and the precipices of destruction upon which I have stood, rushed into my thoughts, and also the sinking of many in death, and the downfall of others by immorality, and their burial in Kibroth Hataavah, the graves of inordinate desire; together with the withering, the feebleness, and the unfruitfulness of some through the influence of a secret departure from God, and of walking in the hidden paths that lead to apostacy." He makes honorable mention of other brethren, particularly Mr. D. Jones, of Pontypool, with whom he had some intercourse in the early part of his ministry. He represents this great man as equal to Mr. Rowlands, of Llangeitho, in his power and eloquence as a preacher. Mr. Evans wrote a brief memoir of this useful minister, which was published in a Welsh periodical, in 1839.

He makes the following remarks on the revival, and the controversies which sprang up in his time, which are peculiarly characteristic of the genius of his mind. He says, "I consider that a remarkable day has begun upon Wales. The dawn of this day was with Vavasor Powell and Walter Caradork; the former amongst the Baptists and the latter amongst the Independents (Congregationalists). Several churches were gathered in both denominations in the twilight of morning. But when Rowlands and Harris rose—it was the sunrising of this revival day. Mr. Jones, of Pontypool, was one of the sons of the sun-

rising. About ten or eleven o'clock, a host of Baptists, Calvinistic-Methodists, and Congregationalists, arose; and among this class I had the honor of entering the field. The day was warm—the sermons and prayers were short, and the doctrine was evangelical. But I have reached the evening, and the day is greatly cooled. Power, tenderness, and the cross of Christ, marked the sermons in the morning; but length and tediousness are the distinguishing features of the prayers and sermons in the evening. It was too warm to preach two hours in the heat of the day. It appears, also, that talents are become much weaker and more effeminate as the evening spread its shades. Beyond a doubt the preaching of intricate points—something like questions concerning the law, and endless genealogies, have been means of cooling the work and the workmen in the evening of the day. They will now lift up their heads and talk to every traveller that passes the field, and towards Merionethshire, they will inquire, 'Dost thou know any thing about Sandemanianism?' and in other districts they will ask, 'Dost thou know something about Williamsism* and Fullerism?' and in consequence you may see young Doctors many springing up, talking like learned Liliputians. 'Some say that Christ died for all, and others that it was for his church he died; but the truth is this,' said the Liliputians: 'he did not die for any man, *but for the sin of all men*.' I was there also on

* Dr. Edward Williams, of Rotherham, author of some abstruse inquiries on the Divine Sovereignty.

the great platform of this period, but I dared not condemn all systems by a sweeping sentence of infallibility, and take the bagpipe under my arm, as some were disposed to do, and cry down every new voice without proving it. 'Prove all things.'"

It has been observed that Mr. Evans was a great reader. He read much, and read attentively; by this means he became extensively acquainted with the works of both literary and theological authors. He paid particular attention to works upon Eastern customs; the rise and fall of empires, and became well versed in history. As a theologian, he was peculiarly conversant with the Scriptures of the Old and New Testaments. He studied the works of divines of the most eminent character, ancient and modern; and though he made the best use he could of them, yet it was from the Bible he extracted his theological creed. His thoughts were early taken up with Dr. Owen's works, and his approbation of them continued to the end of his days. It may be said that he was his best approved author. While he gave his decided approval to every author of talent, respectability, and evangelical character, yet he did not "pin his faith upon the sleeve" of any, but judged freely, prayerfully, and decisively for himself.

It will not be thought strange by any one who has read the account of our friend's labors, that he did not appear often, and to any great amount before the public as a writer. Having been engaged for the

most, and certainly the best period of his life, almost constantly in travelling and preaching, he had no time that he could apply himself to any great extent in writing for the press; the following list, however, will show that he did not wholly overlook this department of service. He published—

1. The Circular Letter of the South-West Baptist Association in Wales, held at Penypark, Cardiganshire, in 1802; subject, Three equal Persons in the Godhead, the Father, the Son, and the Holy Ghost. It produced, as already noticed, a salutary effect, as an antidote against Sabellianism, which then was making rapid strides among the churches of all denominations in South Wales.

2. The Captain of Salvation made perfect through Sufferings: a sermon on Heb. v. 9., preached at the South-West Baptist Association, at Ffynon, in Pembrokeshire, 1804.

3. The Unsearchable Riches of Christ, considered in a sermon from Eph. iii. 8.

4. The Circular Letter of the South-East Baptist Association in South Wales, held at Llysvaen, in Glamorganshire, 1807. Also, a Defence of this Letter, in reply to some Strictures that were made upon it, by one who called himself Philalethes.

The title of this pamphlet is, 'A Plea for the Scriptural Method, or Work of the Spirit in Regeneration.' 1809.

5. Christ a Surety for his People, in the New

Covenant, a Sermon from Heb. vii. 22, to which are added, Three Letters to a Friend. I. On the nature of the Judgment that came by the offence of Adam. II. Whether Christ was a priest on earth—proved that he was. III. That the life as well as the death of Christ, constituted the matter of a sinner's justification. 1807.

6. An Answer for the Hope that is set before the Christian, in the meritorious Atonement of Christ, as the only ground of his acceptance, or his justification before God. Containing replies to the objections of Socinians. 1810.

7. The Particularity of Redemption; showing in what it consists. 1811.

8. The Form of Sound Words; or the Voice of the Turtle in the Land, &c.; intended as a help to the travellers of Zion to judge rightly of Antinomianism.

9. Redemption within the Circle of Election, or the Particularity of Redemption, in relation to the Church only, and this particularity in the Atonement of Christ, &c. 1819.

10. A Treatise on Baptism, in reply to Mr. Peter Edwards.

11. A Review of the Baptismal Controversy, occasioned by the publication of several pamphlets on Baptism.

12. Lectures on the Revelation.

13. An essay on Total Abstinence.

Besides these, Mr. Evans had commenced the

publication of a series of sermons on various subjects, which were published in numbers, and thirty numbers were issued from the press before his death, and a few have been published since; but the writer believes that the work has been discontinued for some time.

We shall now proceed to consider Mr. Evans's views upon some points connected with the doctrines of grace.

We have given in another part of this Memoir some account of his views of the doctrines of the gospel in a general way, but probably the reader may expect a summary view of the sentiments entertained by him upon some disputed points of theology.

1. He judged, from the experience of a long life, that individuals and congregations were secretly united and moved more by the spirit they had imbibed, than by the points of doctrine, ordinances, or practice they had embraced. He noticed many persons, who had imbibed the spirit of Sandemanianism, uniting themselves to that party, though they did not understand the system, while others, who understood the matter much better, feared, and delayed uniting with them. Ever since he went to North Wales, when any point was agitated, he inquired immediately, 'Of what spirit is it? Is the heavenly unction in it?'

2. That it is necessary for a person to possess a right view of the value of saving truths, and of the danger of error respecting any portion of them, when

he enters upon an examination of the Scriptures. That the savor of life and death is contained in this box of sacred perfume. That it is awful to see a man of vain erudition, undertaking to analyze the method of salvation as a butcher would cut up a carcass, giving a part to one, and a part to another, like a man at his trade, for the sake of obtaining a livelihood by it.

3. That the law must receive a perfect fulfilment to all its demands, made either by the transgressor himself, or by a substitute; which is wholly impracticable for man to accomplish in his own person; therefore the justification of a sinner is wholly of grace through the merits of Christ. Whatever points may be taught by preachers, and whatever hairs they may be able to split, however skilfully they may do it, if they do not give the true import of the expressions, 'righteousness of God,' and 'Christ the end of the law for righteousness unto every one that believeth,' and 'making perfect by one sacrifice in the death of Christ,' when the whole law was fulfilled; they preach too little religion to save a sinner, or to save themselves; as Robert Hall said of the talented sermons of Barrow.

Some person, in a letter which he addressed to Mr. Evans, inquired of him, 'What were his views of high, low, and moderate Calvinism, and of which school was he himself?' The reply he gave was of the following purport.

1. "I believe that none will be saved but those who, in the divine purpose, were written in the Lamb's book of life.

2. "That those only were given to Christ, to constitute his body and his church, as mediator.

3. "That them only he represented, and for them only he gave himself a reconciling sacrifice, to bring in to them an everlasting righteousness. He is a Head and Surety unto them, and for them he intercedes.

4. "And all they shall be called by the power of the Holy Ghost, according to the eternal purpose. They only will believe and shall be justified, and sanctified, and glorified, and not one of them shall perish.

"*Moderate Calvinism* I do not understand in this connection. In some connections, a man that does not eat and drink to excess, is a moderate man. If a moderate Calvinist is one that does not believe all the points respecting the salvation of the elect from the predestination to the glorification, but rejects some of them, doubts others, and half believes the remainder, —if that is a moderate Calvinist, I have not learnt his creed from the Bible. *Low Calvinist*, I will tell you how low I am.

1. "I believe that the fulfilment of the law by Christ was perfect,—that it was impossible that there could be a purer humanity, a more perfect love ac-

cording to the commandment,—sufferings more full to swallow up the curse, and a greater divine person to set a value upon the whole, and impart efficiency unto it to bring the elect to God, even those whom he represented; and had all mankind been represented by him, as by the first Adam, that HIS ONE perfect righteousness would have been sufficient to bring all mankind to justification of life, as the disobedience of the first representative brought death upon all men. That the same righteousness would have been sufficient to save all, as well as those who shall be saved, if Jesus had represented them.

2. "I descend from the heights of sovereignty, with the testimony and invitations, and the great promise of the gospel to save all to eternal life who believe in Christ. Faith is the grace that gives the claim: 'Therefore it is of faith, that it may be of grace.'

3. "I believe the testimony of the Scriptures, that every soul shall be saved that believes the gospel in its true import; such shall be clothed with the mantle of God's righteousness, and every one that repenteth, by looking with faith on Christ, shall obtain a free pardon.

4. "I believe that it is the duty of every man having the use of reason, to believe and repent, and that a man's enmity does not excuse him, though it is unconquerable by any power but the power of God.

5. "I believe, also, on the grounds of the same Scriptures, that no man believed and repented of him-

self since the fall of Adam; no, not *one*, but those who were called according to the purpose. 'The election hath obtained it, and the rest were blinded.' The gift of faith and repentance must be received in a gracious manner by the operation of God.

6. "I perceive in the gospel of Christ, grace and righteousness sufficient to save all that believe, and a right in it to every believer without any distinction, upon the testimony of God.

7. "That it was the builders that rejected the stone, which as a foundation was sufficiently strong to have held them up from sinking into everlasting perdition.

8. "I have learned from the Scriptures, that no sinner who ever repented and believed in Christ was rejected, here or in death, and that none such shall ever be rejected. 'There is no respect of persons with God.' But it would have been a respect of persons, I think, to save one sinner that believed, and reject another who believed in the same righteousness and in the same Redeemer. But it is not a respect of persons in him to regenerate some by his sovereign power, that they may believe in the Redeemer's name, while others are left in their obduracy. This is but grace, or a free favor; and in this he glorifies himself.

9. "It is not so much my business to reconcile the height and depth referred to, by appealing to the laws and usages among men, but rather to believe them on the ground of the truth of God, by whom they are uttered. The proper work of human rea-

son is to search, and see that it is God that speaks the truths, and it is the duty of man to pray constantly for the aid of the Spirit to understand them; and not to set up the standard measures among men, to test what of these truths is to be believed, and what is to be rejected."

We shall now introduce some remarks made by Mr. Evans with a view to encourage the preaching of Christ's fullness and riches, by unfolding the system of the wisdom, grace, and power of God, in the scheme of salvation.

1. "Some preachers," he observes, "bring all into the point of duties, without ever remembering that the three things which belong to the natural life, belong also to the spiritual life, that is, 1, Food; 2, Exercise, 3, Rest; and these three have a reciprocal influence upon each other in the system of human life. Food is life to the whole; without it, there would be no strength to work, nor to rest, but in death; and rest and exercise renew the appetite for food. The food for the church, and for sinners, is found in preaching the salvation of man by the grace, the merits, and the power of Christ. 'The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost.' This is the food that is on the altar of God; and every preacher that will not preach the great system, from predestination to glorification, working its way through the atonement of Christ, is not careful to

provide food in the house of the Lord, and neglects to keep there the staff of bread, and spiritual life.

2. "While a preacher inculcates duties in any way but with a view to the promises of mercy, and of undeserved strength, he is more like to a moral philosopher, than to the apostles and preachers that have been a blessing unto men, such as Whitefield, and hundreds who have been in a degree blessed in the same doctrine, and by the same Spirit. It is not in the duties we are to rest, but in Christ. 'Blessed are the dead which die in the Lord—that they may rest from their labors, *and their works follow them.*' It was not in reliance upon their works they passed through the river of death, as if presumptuously on a bundle of rushes, but their works will meet them in the judgment day, to be weighed there in the balance of the faith and love of Christ; and they will be there as witnesses on the part of the saints, bearing testimony that the love of Christ constrained them to live to him that died for them and was raised again."

* * * * * * To preachers, who insisted much upon duties, and neglected to enforce them by evangelical motives, Mr. Evans would sometimes say in a facetious manner: "By endeavoring to avoid the bog, you sink in the quicksands—while you are hiding the system of grace, and casting it, as it were, into the shade—duties without faith are not acceptable, for 'without faith it is impossible to please God.' I compare you to a dry-goods merchant, who should hang

up a piece of white cloth over the shelves of his store, where the cloths, fine linen, silks, &c., are kept, and thus hiding every article in his store, without exposing any thing to the view of his customers, yet he would stand at the counter, and address them in the language of surprise, Why do you not buy here, for I know you have wherewith? So some preach, standing like the store-keeper at the counter, saying, while the doctrine of grace is kept out of sight, Why do you not buy here? for we know that you have the money of ability; but you spend your money in the shops of the lusts of the flesh, the lusts of the eye, and the pride of life. But they reply, What shall we buy, sir? you tell us that there is salvation in your store—and fine linen wrought out from Bethlehem to Calvary, and white raiment; gold and pearls, and food and drink indeed; but you hide them under the vail; bring them to the counter, and open them before us; show us, carefully and plainly, whence this salvation proceeds, and by what means it has been procured;—has it been expensive to some one, seeing it is free for us?"

Again he said: "I compare such preachers to a miner, who should go to the quarry where he raised the ore, and taking his sledge in his hand, should endeavor to form bars of iron of the ore in its rough state, without a furnace to melt it, or a rolling-mill to roll it out, or moulds to cast the metal, and conform the casts to their patterns. The gospel is like a form or mould, and sinners are to be melted, as it

were, and cast into it. 'But ye have obeyed from the heart that form of doctrine which was delivered you,'* or into which you were delivered, as is the marginal reading, so that your hearts ran into the mould. Evangelical preachers have, in the name of Christ, a mould or form to cast the minds of men into; as Solomon the vessels of the temple. The Sadducees and Pharisees had their forms, and legal preachers have their forms; but evangelical preachers should bring with them the 'form of sound words,' so that if the hearers believe, or are melted into it, Christ may be formed in their hearts—then they will be as born of the truth, and the image of the truth on their sentiments and experience, and on their conduct in the church, in the family, and in the neighborhood. Preachers without the mould, are all those who do not preach all the points of the gospel of the grace of God.

"This (the plan of reconciliation according to the gospel) is the mystery that was in God, and was made manifest; and according to his commission is to be preached among men. Preach the gospel, even the whole of the supernatural scheme which no 'eye hath seen, nor ear heard, nor hath entered into the heart of man, the things which God hath prepared for them that love him.' Preaching now consists of moral addresses upon the duties of men, without scarce touching upon what is properly called the 'Gospel,'

* Rom. vi. 17.

except saying that there is such a system to be found; but no zeal to exhibit it as a divine mirror, that persons may be changed into its image. Doctrinal, experimental, and evangelical religion is lost, and a sort of attending upon the means of religion, by persons yet in their natural state, is substituted for it. It is an error that casts a black cloud upon all the arguments of Paul in the tenth chapter of the Romans, to assert that faith itself, as an acting principle in the mind, is the justifying righteousness, when, in truth, that the proper work of faith is to receive the righteousness of Christ."

A letter to a friend on Associational union and church discipline, is now inserted, to show his views as to the discipline and intercourse of the churches.

"BELOVED BROTHER:

* * * * * "I write to you, August 5, 1836, in the seventieth year of my age, and in the fiftieth of my ministry. After conversing much with ministerial brethren, earnestly desiring to see our Associational union brought into action by representatives of the churches, with a view to promote,

"I. A determination, 1. To bear each other's burden more efficiently in the denomination to which we belong. I lament the deficiency in this point, and ardently wish to see it effectually remedied. 2. To watch over and promote a holy conversation among all the members and all the preachers in a more effi-

cient manner, to prevent persons of unbecoming conversation from obtaining privileges in any church, when they have been excluded in another, for that would occasion spots and blemishes to appear on the bright countenance of the ministry. The Asssociational union, in which all the churches of the same faith and order join, should be a defence of the independence of the churches through their representatives: it should also operate as a sort of check upon independency, lest it should become opposed to the general good, and frustrate the co-operation of the whole body. *That they all may be one*, is the motto.

"II. Respecting church discipline. We cannot be certain that we are doing right by administering the same punishment to all offenders, even for the same offence; for the general character weighs heavily in the balance of discipline. Also a distinction should be made between the seducer and the seduced; and between being overcome, or falling into sin, and living habitually in sin, and following it as a slave following his master. The denial of Peter, from weakness, and without previous deliberation, was very different from the betraying of Judas, and his intentional selling of Christ. The different characters of Saul, king of Israel, and that of David, required different treatment in discipline on account of their offences. The Lord's discipline upon Saul was that of a rod of iron, but upon David the correcting

rod of a father, for his good, that he might be a partaker of his holiness.

"III. There are two things, brother, which we ought to avoid in the exercise of discipline. 1. We should avoid too great severity on the one part, and 2, too much leniency on the other part. Wisdom is necessary here to distinguish the different characters, those who require severity, and those who claim tenderness: the two are to be found blended in the principle of evangelical discipline. A difference is to be made betwixt some who may have been companions in the same crime; snatching some of them as brands from the burning. The ground of the distinction lies in the different amount of guilt which subsists between the seducer and the seduced.

"IV. I have witnessed danger, and have sustained some harm myself, and seen harm done in churches, by exercising tenderness towards some persons, in the vain hope of their reformation. Receiving verbal testimony or mere fluent acknowledgments from their lips, without waiting for fruit in action also: some having been often accused, and as often turning to the refuges frequented by them. I never exercised tenderness towards such as these, without being repaid by them afterwards, if they had opportunity. Shimei-like, they would curse me after having shed the best oil of tenderness on their heads. There are some in the Christian church like Jezebel; and there are some in our congregations like Joab, the son of

Zeruiah, that you can scarce discipline them without rending the kingdom, until they become ripe for judgment; for they hardly ever repent, more than did Joab and Shimei; they are ultimately suddenly broken, without any danger to the church from their fall.

"V. I perceive that the Scriptures make a difference between one that falls into sin, and one wallowing in it; between one overtaken by a party of marauders, and dragged into the camp, and made drunk at supper, and one like Judas, going to the party, and being secretly one of them, having pistols as they had: such are hypocrites. I have many times been the advocate of the fallen, and in a variety of instances have observed this operating beneficially for the church. Sometimes I have found those who had been spared upon their own verbal contrition, blessing God for his long forbearance of them, and also their spiritual brethren, who had in a manner set their bones; as the Scripture hath it, 'Restore such an one in the spirit of meekness.'

"VI. We should be careful that discretion and love be in exercise, though in strife and contention it be not always an easy matter to do this. When the beasts of dissension get loose from the caravan, Satan sometimes drives them through the streets of Zion, that they may enter the houses of the inhabitants; and like the lioness that escaped from the keepers at Shrewsbury, and attacked the foremost horse

in the carriage;* so contentions frequently attack the leaders, in order to stop the carriage of the ministry as it travels on in the labors of the pulpit. In the midst of the noise of strife, the man of God must raise his voice to heaven for courage and tenderness, so that the oil of Christ's love to the souls of men may be found in the oil-flagon of reproof, which is poured on the head; for if anger and revenge enter in, they will drop, like the spider in Germany, into the pot, and that will prevent the salutary effect of the oil, because the poison of wrath is mixed with it. The righteousness of God cannot be fulfilled in this manner in the discipline. O! brother, who is sufficient for these things, without constant help from heaven? How awful is this place! This is the house of God and the gate of heaven—and here is a ladder by which we may climb up for help; and a school in which we may learn how to conduct ourselves in the house of God.

"VII. You cannot but be conscious, brother, of the great difficulty there is not to speak unadvisedly with our lips, as did Moses whilst drawing water for the rebellious Israelites. The rebellion of the people had embittered his spirit, so that his obduracy stood like a cloud between the people and the tenderness of the Lord, when he was showing mercy upon them by giving them water. Moses upbraided their rebel-

* A circumstance of this nature occurred at Shrewsbury, in England, a few years since.

lion instead of showing mercy, as the dispensation of God now required; a dispensation which contained in it a secret intimation of the great mercy to be shown by the death of Christ on the cross. Their strife was the cause of embittering the spirit of Moses, yet he should have possessed his soul in patience.

"There are two things, brother, which you should observe: First, you will be called upon to attend to causes of contention; and you will find persons so hardened, that you will not be able to obtain weapons in all the armory of God's word that will terrify them and make them afraid of entering their old haunts; such are persons without faith, and without the fear of God and the love of Christ influencing their minds; and though you warn them of the consequences of their contentions, that they are likely to deprive them of the privileges of the house of God, and thus forfeit the promised land, yet they stand unmoved, nothing terrified, for they value the flesh-pots of Egypt and their livelihood there, more than the manna and the land of promise. You cannot frighten them by speaking of the danger and loss of the immunities of the church below, or that above; Esau-like, they will sell their birthright as Christian professors for a mess of pottage. A man who has no money is not afraid to meet with robbers in the wood; but the individual that has gold to lose will be cautious and watchful, lest he should be robbed of his property. On a night of great storm, when ships are broken to pieces and

sinking, a person who has no share in any of them will not tremble or feel any concern on their account. Thus there are some men whom it is impossible to make them dread going out among the rapacious beasts of backslidings, and no storms can keep them in fear. Their spirit is one with the marauders, and they have no care, for they have nothing to lose in the tempests that blow upon the cause of the religion of Christ. These are the tares, or the children of the wicked one, in the church. Secondly, for your own encouragement, brother, I remark that you will have to attend to the exercise of discipline, and to treat with persons that may be alarmed, and made to tremble at the word of God, and not rush on presumptuously in their evil course. These are professors who possess white garments, and the gold of faith, and eye-salve from the unction of the Holy One. These individuals are rich in faith; they are afraid of revolutions and upsettings of the constitutional order of the new covenant, for they have funds invested in the stocks of God's kingdom. They are afraid that any storm or rock of offence should come in the way of the gospel ship, for their treasure is on board of it, and they have an interest in it. They dread the thought of walking unwatchfully and licentiously, lest they should be robbed of their riches, and forfeit the fellowship of God in prayer, lose the light of his countenance, and his peace in the means of grace, and lest they should be deprived of their confidence

in the merits of Christ and a good conscience. They have denied themselves, and have pulled out the right eye, lest they should not be acceptable before God. They dread harboring in their bosoms the old guilt, and former doubts. They are cautious not to give a night's lodging to such miscreants as anger, revenge, lust, and things which are on the earth; for they know that these are robbers, and if they have any indulgence they will steal away the *title deeds* of assurance to the inheritance; they are well aware, also, that they will sustain the loss of a pure conscience, which has been purged by the blood of Christ, and which, as a golden chest, is a preserver of our confidence immovable unto the end. It is possible, brother, to manage and discipline such professors. They have something to lose, consequently they will not flee from their refuge, lest they should be destroyed. *Keep that which thou hast.* David lost for a season the enjoyment of the above blessings; but he was cleansed with hyssop, had his spirit renewed, and his riches were restored to him by faith's view of the Messiah, for which he vowed to sing aloud for ever and ever. He prayed, after this, to be delivered from presumptuous sins, lest he should be imprisoned a second time by a party so wicked and detestable. May the spiritual gift be kindled in you, brother. Grace be with you for ever and ever.

"Affectionately,

"Christmas Evans.

"*Caernarvon, August* 5, 1836."

A letter will now be given of his to a minister on the spirit of forgiveness so frequently inculcated in the Scriptures.

"Beloved Brother:

* * * * "I have but little time to write upon the subject, and I do not find my thoughts freely gushing forth on this point, and the fountain bubbling up as it were within me: nor do I find my ideas collected on this topic. There are many scriptures, all of which are given for our instruction, especially in the devotional book of Psalms, which seem to contain requests that the Lord would retaliate upon his enemies, and the enemies of his people: and with these the request of Paul in 2 Tim. iv. 14, appears to coincide: 'The Lord reward him according to his works.' Hundreds of such petitions of God's people might be cited.

"It must be observed, that there are some things in such expressions for examples and instruction to us, and some things above our line, and beyond our circle.

"I. That which is above the line of our duty in them is: those individuals, when uttering such prayers, were under divine inspiration, and so were led to speak correctly respecting the principles and designs of those against whom those petitions were uttered, and they knew by divine inspiration what God intended to do with such persons; therefore, it was God that spoke by them. 'They were holy men of

God, speaking as they were moved by the Holy Ghost.' In this they were above the line of imitation to us.

"II. They are, notwithstanding, replete with instruction; and there are some things in them for our examples. 1. To establish in our minds a persuasion that there is still a woe belonging to persons of such conduct, even in our days, as well as in theirs; the same woe is to the enemy of God now as was then. 2. Though we cannot recognize them by inspiration, yet we have a rule by which to judge of their conduct, and a balance in which their conversation can be weighed. *By their fruits ye shall know them.* 3. That it is the duty of the people of God, to importune him constantly to disarm his and their enemies, and stop the current of the destruction and devastation they make. 4. Not knowing by inspiration that they are vessels of wrath, and objects of the righteous judgment of God for ever, the light of the gospel urges us to pray for a stop on their ungodliness, not by damning them, but by slaying the enmity, and reconciling the enemies, giving them repentance for their sins, and faith in Christ for their remission, that they may know the truth, and recover themselves from the snare of the devil, who like fish are caught in it. 5. Here, again, streams out still another and a different ray of this light. If some person attempted to injure me in my character, by slander, calumny, and falsehood; I have

no inspiration by which I may know that such an one sins the sin unto death, and that God has abandoned him to irrecoverable delusion; therefore I must, according to the nature of the gospel, and the grace of God, pray for my enemy; not that he should take him to heaven in his enmity and ungodliness, but that he would grant him repentance, and make him sensible of his crime, and then forgive him for Christ's sake. I do not expect forgiveness myself of God for the sake of the blood of Christ, but in connection with repentance and sorrow under a sense of my sins. I perceive it necessary, and have been enabled to pray for my greatest enemies, that they may be saved in the same way that I myself expect to obtain forgiveness, even in connection with repentance and faith in the blood of Christ. Our hearts must be brought into such a state in respect of our enemies, that we can say, we would rather they should be brought to heaven in God's gracious method, than that they should perish under the righteous judgment of Jehovah. 6. Though this be the state of a Christian's mind before God in reference to his enemies, yet he is not bound to manifest his pardon to them, until they turn to him, and profess their contrition and show signs of sorrow of heart for their offence. To discover pardon to a transgressor without his giving any evidence of repentance, may be of great injury to him by hardening him in his impenitence, as well as its being unscriptural. Jesus prayed for

his enemies on the cross, but he manifested forgiveness to them only through faith in his blood, upon their repentance or change of their minds towards God, when they were pierced in their hearts on the day of Pentecost.

"Affectionately,

"Christmas Evans.

Caernarvon, August 7, 1836."

CHAPTER XI.

Select Passages: The burial-ground.—The wicked spirit walking in dry places.—Searching for the young child.—Different methods of preaching.—Parables: The six crocodiles —The consultation in the forest of Lebanon.—The three birds.—Satan in the garb of an angel of light.

Select pieces are here presented, illustrative of the imaginative character of Mr. Evans's talents, and of his peculiar eloquence in the exhibition of divine truth.

In furnishing the following specimens of his friend's eloquence, the writer regrets exceedingly his utter incapacity to exhibit in an efficient manner the almost superhuman energy with which he delivered such passages as are here selected; and would bespeak the candor of his readers, while premising the great difficulty of rendering into the English language the peculiar construction of Mr. Evans's sentences—and also his pulpit rhetoric, which so greatly transcended his written compositions.

He would further remark, that here, as well as in all other instances throughout the work, he has chosen

to give a faithful, though not always a rigidly literal translation of Mr. E.'s own writings. He has wished to render them in language, as much as possible, such as Mr. E. would have used himself had he spoken in English; his object being to show his friend to his readers in his own peculiar habiliments. This, it is hoped, will be deemed a sufficient excuse for any peculiarities that may be perceptible to the eye of the critic.

THE BURIAL GROUND.*

"Brethren, if I should compare the natural state of man, I should conceive of an immense grave-yard,

* The passage above quoted has been long familiar to English readers under the title of the "Specimen of Welsh preaching." It has in their minds become so much identified with the memory of Christmas Evans, and with all their notions of his peculiarities and power as a preacher; and it is withal so beautiful a version into English, that it has been thought best to retain it. It is at the same time due to truth, that the writer of this memoir should say that this popular version omits much of the characteristic imagery of Mr. Evans; while it is perhaps free from some of the objections on the ground of taste that might be urged against the original. It has been thought best, therefore, to insert a closer version of Mr. Evans's language in this note. Delivered with all his energy of spirit, and with all the volume and power of his wondrous voice, it produced of necessity an overpowering sensation in those who were privileged to be his hearers, and to whom the Welsh was their vernacular tongue. It was a passage that in the course of his itineracy

filled with yawning sepulchres, and dead and dying men. All around are lofty walls and massive iron

he often repeated, and of course with frequent variations. The mode in which it appears in the above "specimen," was that perhaps used by the preacher when the narrator heard him. The form in which it appears in this note is that in which it was committed to writing by an intimate friend of Mr. Evans, and in which, for substance, it was heard from Mr. E.'s lips by the editor of the present memoir. All the stores of his energy, and the resources of his voice, which was one of great compass, depth, and sweetness, seemed reserved for the closing portions of the picture, when he delineated the routed and battered hosts of the pit retreating from the cross, where they had anticipated a triumph, and met a signal and irretrievable overthrow.

There is perhaps more of the crude ore of genius seen in the passage as here written. There is more of taste in the early English copy. It is more free from dross, and wrought into more symmetry in this version, that had long before Mr. Evans's death obtained such wide currency and won such general admiration. The finest thought, that of the flame consuming the human nature of the Redeemer, and expiring in the instant it touched his Deity, is common to both versions. The bond sealed and promptly discharged is not retained by Mr. Evans's friend in the form in which it appears in this note. The holy angels offered as sureties and rejected, and the fallen angels routed by Christ's sacrifice, are features wanting in the picture as it was originally published and generally circulated. Had he enjoyed the advantages of education, the high natural powers of the Welsh preacher, and his Christian graces, would have enabled him, it seems to us, to have blended the impassioned declamation of

gates. At the gate stands Mercy, sad spectatress of the melancholy scene An angel flying through the

Whitefield, with something of the imperial opulence and pomp of fancy that distinguished Jeremy Taylor.

THE BURIAL-GROUND.

"Methinks I find myself standing upon the summit of one of the highest of the everlasting hills, permitted thence to take a survey of our earth. It shows to me a wide and far-spread burial-ground, over which lie scattered in countless multitudes the wretched and perishing children of Adam. The ground is full of hollows, the yawning caverns of death, whilst over it broods a thick cloud of fearful darkness. No light from above shines upon it, nor is the ray of the sun or moon, or the beams of the candle seen through all its borders. It is walled around. Its gates, large and massive, ten thousand times stronger than all the gates of brass forged amongst men, are one and all safely locked. It is the hand of Divine Justice that has locked them, and so firmly secured are those strong bolts which hold these doors, that all the created powers even of the heavenly world, were they to labor to all eternity, could not drive so much as one of them back. How hopeless the wretchedness to which the race are doomed, and into what irrecoverable depths of ruin has the disobedience of their first parent plunged them!

"But behold, in the cool of the day there is seen descending from the eternal hills in the distance, the radiant form of Mercy, seated in the chariot of the divine promise, and clothed with splendor, infinitely brighter than the golden rays of the morning when seen shooting over mountains of pearls. Seated beside Mercy in that chariot is seen another form like unto the Son of man. His mysterious name is the 'seed of the woman,' and girt around him shines the girdle

midst of heaven, attracted by the awful sight, exclaims, 'Mercy! why do you not enter, and apply to

of eternity radiant with the lustre of the heaven of heavens. 'He has descended into the lower parts of the earth.' I see Mercy alight from that chariot, and she is knocking at the huge gate of this vest cemetery. She asks of Justice: 'Is there no entrance into this field of death? May I not visit these caverns of the grave, and seek, if it may be, to raise some names at least of the children of destruction, and bring them again to the light of day? Open, Justice, open; drive back these iron bolts and let me in, that I may proclaim the jubilee of deliverance to the children of the dust.' But I hear the stern reply of Justice from within those walls; it is,—'Mercy, surely thou lovest Justice too well, to wish to burst these gates by force of arm, and thus obtain entrance by mere lawless violence. And I cannot open the door. I cherish no anger towards the unhappy wretches. I have no delight in their eternal death, or in hearing their cries as they lie upon the burning hearth of the great fire kindled by the wrath of God, in the land that is lower than the grave. But I am bound to vindicate the purity, holiness, and equity of God's laws; for, 'without shedding of blood there is no remission.' 'Be it so,' said Mercy, 'but wilt thou not accept of a surety who may make a sufficient atonement for the crime committed and the offence given?' 'That will I,' said Justice, 'only let him be duly allied to either party in this sad controversy, a kinsman, near alike to the injured Lawgiver, and to the guilty tenants of the burial-ground.' 'Wilt thou, then,' said Mercy, 'accept of the puissant Michael, prince among the hosts of heaven, who fought bravely in the day when there was war in heaven, and also vanquished Apollyon upon the summit of the everlasting hills?' 'No,'—said Justice, 'I

these objects of compassion the restoring balm?' Mercy replies, 'Alas! I dare not enter; Justice bars

may not, for his goings forth are not from the beginning, even from everlasting.' 'Wilt thou not then accept of the valiant Gabriel, who compelled Beelzebub to turn and seek safety in flight from the walls of the heavenly city?' 'No,'—cried Justice, 'for Gabriel is already bound to render his appointed service to the King Almighty; and who may serve in his place while he should be attempting the salvation of Adam's race? There needs,' continued Justice, 'one who has, of right belonging to him, both omnipotence and eternity, to achieve the enterprise. Let him clothe himself with the nature of these wretches. Let him be born within these gloomy walls, and himself undergo death within this unapproachable place, if he would buy the favor of Heaven for these children of the captivity.'

"But while this dialogue was held, behold a form fairer than the morning dawn, and full of the glory of heaven, is seen descending from that chariot. Casting, as he passes, a glance of infinite benignity upon the hapless tenants of that burial-ground, he approaches, and asks of Justice: 'Wilt thou accept of me?' 'I will,' said Justice, 'for greater art thou than heaven and the whole universe.'

"'Behold, then,' said the stranger, 'I come: in the volume of the book has it been written of me. I will go down, in the fulness of time, into the sides of the pit of corruption. I will lay hold of this nature, and take upon me the dust of Eden, and, allied to that dust, I will pour into thy balances, Justice, blood of such worth and virtue that the court of heaven shall pronounce its claims satisfied, and bid the children of the great captivity go free.'

"Centuries have rolled by, and the fulness of time is now accomplished; and see, an infant of days is born within the

the way.' By her side a form appeared, like unto the Son of man ; ' Justice,' he cried, ' what are thy

old burial ground of Eden. Behold a Son given to the dwellers of the tomb, and a spotless Lamb, the Lamb of God, is seen within that gloomy enclosure. When the hour came at which the ministers of the Divine Justice must seize upon the victim, I see them hurrying towards Gethsemane. There, in heaviness and sorrow of soul, praying more earnestly, the surety is seen bowed to the earth, and the heavy burden he had assumed is now weighing him down. Like a lamb, he is led towards Golgotha--the hill of skulls. There are mustered all the hosts of darkness, rejoicing in the hope of their speedy conquest over him. The monsters of the pit, huge, fierce, and relentless, are there. The lions,* as in a great army, were grinding fearfully their teeth, ready to tear him in pieces. The unicorns,* a countless host, were rushing onwards to thrust him through, and trample him beneath their feet. And there were the bulls of Bashan,* roaring terribly; the dragons* of the pit are unfolding themselves, and shooting out their stings, and dogs* many are all around the mountain. ' It is the hour and power of darkness.' I see him passing along through this dense array of foes, an unresisting victim. He is nailed to the cross; and now Beelzebub and all the master-spirits in the hosts of hell have formed, though invisible to man, a ring around the cross. It was about the third hour of the day, or the hour of nine in the morning, that he was bound as a sacrifice, even to the horns of the altar. The fire of divine vengeance has fallen, and the flames of the curse have now caught upon him. The blood of the victim is fast dropping, and the hosts

* Allusions to the language in which Psalm xxii. predicts the Saviour's sufferings. The Psalm which our Saviour himself quoted upon the Cross, when he cried, " My God, why hast thou forsaken me."

demands, that Mercy may enter and stay the carnival of death?' 'I demand,' said Justice, 'pain for their ease; degradation for their dignity; shame for their honor; death for their life.' 'I accept the terms: now, Mercy, enter.' 'What pledge do you give for the performance of these conditions?' 'My word, my oath.' 'When will you fulfil them?' 'Four thousand years hence, on the hill of Calvary.' The bond was sealed in the presence of attendant angels, and committed to patriarchs and prophets. A long series of rites and ceremonies, sacrifices and oblations, was instituted to preserve the memory of that solemn deed; and at the close of the four thousandth year, behold, at the foot of Calvary, the incarnate Son

of hell are shouting impatiently: 'The victory will soon be ours.' And the fire went on burning until the ninth hour of the day, or the hour of three in the afternoon, when it touched his Deity,—and then it expired. For the ransom was now paid and the victory won. It was his. His hellish foes, crushed in his fall, the unicorns and the bulls of Bashan retreated from the encounter with shattered horns; the jaws of the lions had been broken and their claws torn off, and the old dragon, with bruised head, dragged himself slowly away from the scene, in deathlike feebleness. 'He triumphed over them openly,' and now is He for ever the Prince and Captain of our salvation, made perfect through sufferings. The graves of the old burial-ground have been thrown open; and from yonder hills gales of life have blown down upon this valley of dry bones, and an exceedingly great army have already been sealed to our God, as among the living in Zion."

of God! Justice too, was there, presenting the dreadful bond to the Redeemer, and demanding the fulfilment of its awful terms. He accepted the deed, and together they ascended to the summit of the mount. Mercy was seen attendant at his side, and the weeping church followed in his train. When he had reached the top, what did he with the bond? Did he tear it in pieces and scatter it to the winds of heaven? Oh, no! he nailed it to his cross. And when the wood was prepared, and the devoted, willing sacrifice stretched on the tree, Justice sternly cried, 'Holy fire, come down from heaven and burn this sacrifice.' Holy fire replied, 'I come, I come! and when I have consumed this sacrifice, I will burn the universe.' The fire descended, rapidly consumed his humanity; but, when it touched his Deity, expired! Then did the heavenly hosts break forth in rapturous strains, 'Glory to God in the highest, on earth peace, and good-will towards men.'"

THE WICKED SPIRIT WALKING IN DRY PLACES.

Mr. Evans's description of the wicked spirit walking in dry places has been considered inimitable. Dry places these were to almost every mind, and few could say how dry they were, until Mr. E.'s vivid imagination rendered them not only dry, but too

hot for even the wicked spirit himself to set the soles of his feet upon them. He says—

"I see the wicked spirit like a winged dragon, having a long tail, drawing circles and flying in the air in search of a dwelling-place. Having cast his fiery looks upon a certain neighborhood, he spied a young man in the bloom of his days and in the strength of his powers, sitting on the box of his cart going for lime.* 'There he is,' said the old hellish dragon; 'his veins are full of blood, and his bones are full of marrow; I will cast the sparks into his bosom, and will set all his lusts on fire; I will lead him on from bad to worse, until he commit every sin. I will make him a murderer, and will plunge his soul forever beneath the fiery billows of the great boiling furnace.' With this, I see him descending in all the vehemence of his character—but when close by the lad, the dragon heard him sing,

'When on the cross the Saviour hung,
Mid-day sank in midnight gloom;
When guilty sinners were released,
Midnight burst in mid-day bloom.'

Upon which the dragon cried out, 'This place is too dry for me,'—and away it flew.

* A custom prevalent amongst farmers in Wales, where they have to go in some instances in country places several miles for lime to manure their grounds. Hence the above allusion.

"I see him again, a second time, hovering in the air, and seeking for a resting place: and in a flowery meadow, by a river of clear waters, he saw a young maiden, eighteen years of age, among the kine, picking up some beautiful flowers, here and there. 'Behold her;' said Apollyon, full of destruction and carnage; 'I will poison her mind, and lead her astray from the paths of the Almighty enemy; I will make her a harlot, and will ultimately cast her over the precipice, until she sinks forever in the furnace of divine wrath.' He hastened down, and, approaching the maiden, found her singing the following stanzas in a heavenly, transporting frame of mind, and with a voice that would melt the rocks:

'To the righteous will arrive,
A day of rest serene;
When to their joy they see the Lord,
Without a vail between;
Then from the grave I shall arise,
And take my joyful stand,
Among the saints who dwell on high—
Received at God's right hand.'

'This place is too dry for me,' said the dragon, and off it flew.

"From the meadow the dragon ascended like a great balloon, and with renewed rage, blowing smoke and fire out of his mouth, and threatening damnation to all creation. 'I will have a place to rest and dwell in,' said Apollyon, 'in spite of the purpose,

covenant, and grace of God;' and with this he espied an aged woman, sitting at the door of her cot, and spinning on her little wheel. 'Ah, she is ripe for destruction,' said the dragon; 'I will give her a taste of the burning hearths of damnation, and will cast her into the lake that burneth with fire and brimstone.' With this he descended on the eaves of the cot, and heard the old woman with a trembling voice, but with some heavenly feelings, repeat the following beautiful passage: 'For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee!' 'This place is too dry for me,' said the dragon, and off with it.

"It might have been thought that the wicked spirit's disappointments would have discouraged him to prosecute his infernal designs farther, but not so: he was determined, if possible, to find a dwelling-place, and for this purpose he arose again, to mark some spot where he might lodge and find a welcome. He saw in a small village a neat and decent house of refreshment. 'There,' said he, 'will I dwell, and lead to bondage every one that will cross the threshold, and make them fast in eternal fetters.' He flew down like lightning, entered the house, and walked into the parlor; but there he found a company of ministers of the New Testament, returning from an Association, who were talking about the vic-

tory of Calvary, and exchanging appointments with each other. The wicked spirit could not stay within the sound of their voice, but retreated with hasty steps, muttering and growling as he went along,— 'This place is too dry for me, I will return to my house from which I came out.'"

SEARCHING FOR THE YOUNG CHILD.

"Herod said to the wise men, 'Go and search diligently for the young child.' The magi immediately commenced their inquiries according to the instructions they received. I see them approaching some village, and when they came to the gate they inquired, 'Do you know any thing of the young child?' The gateman came to the door, and supposing them to have asked the amount of the toll, said, 'O, three halfpence an ass is to pay.' 'We do not ask what is to pay,' replied they, 'but, do you know any thing of the young child?' 'No; I know nothing in the world,' answered he; 'but there is a blacksmith's shop a little farther on, inquire there, and you will be very likely to obtain some intelligence concerning the object of your inquiry.' The wise men proceeded on as directed, and when they came to the blacksmith's shop, they asked, 'Do you know any thing of the young child?' A harsh voice answered, 'There is no such thing possible for you as having

the asses shod now; you shall in two hours hence.' 'We do not ask you to shoe the asses,' said they; 'but inquire for the young child, if you know any thing of him?'—'Nothing in the world,' said the blacksmith; 'but inquire at the tavern that is on your road, and probably you may hear something of him there.' On they went, and stood opposite the door of the tavern, and cried, 'Do you know any thing of the young child?' The landlord, thinking they had called for porter, bid the servant to attend, saying, 'Go, girl, go with a quart of porter to the strangers.' 'We do not ask for either porter or ale,' said the wise men; 'but something about the young child that is born.' 'I know nothing in the world of him,' said the landlord; 'but turn to the shop on the left hand; the shopkeeper reads all the papers, and you will be likely to hear something respecting him there.' They proceeded accordingly towards the shop, and repeated their inquiry, 'Do you know any thing of the young child, here?' The shopkeeper said to his apprentice, 'Reach half a quarter of tobacco to the strangers.' 'We do not ask for tobacco,' said the wise men; 'but some intelligence of the young child we require.' 'I do not know any thing of him,' replied the shopkeeper; 'but there is an old Rabbi living in the upper end of the village, call on him, and very probably he will give you every information you desire respecting the object of your search.' They immediately directed their course towards the house of the Rabbi, and hav-

ing reached it, they knocked at the door, and being admitted into his presence, they asked him if he knew any thing of the young child. 'Come in,' said he, and when they had entered and were seated, the Rabbi referred to his books and chronicles, and said he to the wise men, 'There is something wonderful about to take place; some remarkable person has been or is to be born; but the best thing for you is to go down yonder street, and there is living there by the river side a son of an old priest, you will be sure to know all of him.' Having bid the old Rabbi a respectful farewell, on they went, and having reached the river's side they inquired of the standers-by for the son of the old priest; and immediately he was pointed out to them; there was a 'raiment of camel's hair about him, and a leathern girdle about his loins.' They asked him if he knew something of the young child. 'Yes,' said he, 'there he is: behold the Lamb of God, which taketh away the sin of the world! Here he is; he will bruise the dragon's head, and will bring in everlasting righteousness to every one that believeth in his name.'"

DIFFERENT METHODS OF PREACHING REPRESENTED BY THE SIMILITUDE OF THE RAISING OF LAZARUS.

I perceive four strong men on their journey towards Lazarus's grave, for the purpose of raising him,

and of bringing him to life. One of these men, who was eminent for his piety, said, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well, with the consideration, that it is in his power to do every thing if he *will*." Having said this, he entered the grave, and commenced his rubbing process. I watched his operations at a distance, and after a while inquired, "Well, are there any symptoms of life there? Does he arise, my brother?" "No such thing," replied he, "he is still quiet, and I cannot salt him to *will*— and besides this, his smell is rather heavy." "Well," said the second, "come you out; I was afraid that the means you employed would not answer the purpose; let me enter the grave in your stead." The second entered, and in his hand a whip of the scorpions of threatenings; and said he, "I will make him feel." He directed his scorpion and fiery ministry at the dead corpse; but all in vain, and I heard him crying out, "All is unsuccessful; dead he is after all." Said the third, "make room for me to enter, and I will see if I cannot bring him to life." The third entered the grave, and took with him a musical pipe; it was melodious as the song of love, and the sweetest singing; but there was no dancing in the grave. The fourth said, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life;" and immediately left to seek for Christ. He speedily returned accompanied by the Saviour. And

when the Lord came, he stood in the door of the sepulchre, and cried out, "Lazarus, come forth!" and the dead body was instantaneously instinct with life. Let our confidence be in the voice of the Son of God. And let us turn our faces towards the wind, and say, "O breath, come from the four winds."

PARABLES.

These parables were delivered by Mr. Evans at church-meetings, and on social occasions, with a view to crush rising evils, and to vindicate the purity of church discipline.

The parable of the six crocodiles; Ham, Eli, Judas, Ahitophel, Joab, and Cain, or the six crocodiles having crept into Mount Zion.

Every church-member should learn to hunt a crocodile. The first crocodile *is a spirit to search closely for faults, instead of hiding them with brotherly love, according to the directions of the gospel.* This is Ham, the old crocodile, that exposed the nakedness of his father, instead of hiding it like Shem and Japheth; for which his father banished him to the river Nilus, where he still remains in Africa, under the curse of his father. Old pious Eli erred greatly, by allowing his children to enter the sanctuary

as crocodiles, *by sparing them, and suffering them in their sins*, which brought, through these crocodiles, destruction on his house: and in the same manner since upon many congregations,—as the churches of Asia. This is an evil spirit in the mount. Another crocodile is the spirit of preference. This is the crocodile Judas, who was offended with Jesus in Bethany on account of Mary's ointment, which she poured on the head of Jesus; and that only because they did not consult him; in revenge for which he turned traitor. He was a selfish miser; and ultimately hung himself, and went to his own place. This crocodile still lurks among the reeds; there are many like him, ready to blame every act of discipline in the church; not that they care so much for the interests of the church, or any belonging to it, but they wish to swallow all up themselves. Another crocodile is the spirit of Ahitophel, who plotted a cunning artifice to dethrone a person whose heart was with God, and raise Absalom, a wicked man like himself to the throne in his stead. God turned his counsel into foolishness. He was disappointed—his heart failed—he saddled his ass, and went and hung himself. This was the end of that crocodile. Another crocodile is a spirit to trample and destroy, for the sake of being head. This is the crocodile Joab, who killed Abner, who was better than himself. This crocodile strikes every one who may be in his way under the fifth rib, for the sake of being head himself;

but his end came; he lost his life at the horns of the altar by the sword with which he himself destroyed another. But upon looking again, we see the sixth crocodile, and his name was Cain, who would triumph over God and man, without grace, or talents, or faith, or love, and without any sacrifice that had blood in it; and because God would not regard him without faith, he opened his mouth, and set himself to swallow pious Abel. God delivered him over to the possession of the wicked one. O brethren, prove the spirits, whether they are of God, or of the devil.

I will tell you an anecdote of Mr. Daniel Rowlands, of Llangeitho. When Mr. Rowlands wished to crush the spirit of calumny (the crocodile Ham) which lurked in the church, he said to the slanderer: "Thou sayest, man, that sins must be hunted and exposed, because they are too numerous in the church—and that they ought not be hidden. Be quiet, man. Who art thou? I think I know thy family, and thy eldest brother, even Ham, the son of Noah. His two brothers wished to hide their father's nakedness, but he would expose it. What reward did they receive for covering their father's nakedness? The blessing of God and their father. And what reward did thy brother receive? The curse of God and their father. And I have no doubt thy reward will be nothing better.

The parable of the Cedar, the Vine, the Olive, the Thorn, and the Bramble, after the manner of Jotham; intended to humble the haughty spirit of some persons in the church, who possessed neither talent nor conduct.

The forest of Lebanon once held a consultation to choose a king (upon the death of the king, the yew tree). They agreed to make an offer of regality to the Cedar, and if the Cedar should refuse, to invite the Vine and the Olive to office. They all refused the honors for the following reasons. The Cedar refused, "because," said he, "I am sufficiently high as I am."—"I would rather," said the Vine, "yield wine to cheer others, than receive for myself." And in the same manner, the Olive preferred giving its oil to honor others than receive any honors to itself. All these having refused the honors offered them, they next agreed to call the Thorn to the government, and if otherwise, to choose the Bramble. The white Thorn, in its beautiful dress, received the honor, speaking thus to itself.—"I have nothing to lose but the white coat, and some red berries; and I have prickles enough to hurt the whole forest." But the Bramble instigated a rebellion against the white Thorn, and kindled the fire of pride in the forest, so that all the trees were set on flame.

Two or three vain and proud men in a peaceful congregation, have, by contending for the preference, disturbed the peace, and obstructed the prosperity of

many a church, while there was no more virtue in them, than there is of value in the white thorn or prickly bramble.

The parable of the three Birds, The Dove, the Raven, and the Eagle.

A nobleman formerly had a Dove, a Raven, and an Eagle, belonging to his palace. There was not sociability and fellowship prevailing among them. The Dove fed on its own food, and hid herself in the clefts of the rock, in the dove-house, near the palace. The Raven fed herself upon dead carcasses, and sometimes picked out the eyes of little innocent lambs, if she could pounce upon them in a chance place;—she also nestled in the top of the trees. The Eagle was a royal bird, flying very high, but yet of a rapacious character; sometimes, he would not mind eating some half a dozen of the Doves for his breakfast. He thought himself the king of birds, because he flew higher than them all. The Doves greatly dreaded his strong beak,—his wrathful eyes,—and his sharp grappling claws. When the gentleman threw wheat for the Dove on the pavement, the Raven would have a piece of an ear or the foot of a lamb in its beak; and the Eagle would be for taking up some little child from the cradle to his nest. The Dove is the pious, diligent professor; the Ra-

ven is the dissolute, the difficult to be managed,—and the proud, selfish professor, is the Eagle. These three characters are too frequently to be found amongst us, and there is no denomination in church or chapel, without these three birds, if there are any birds at all there. It is impossible for three birds so different in their dispositions, ever to be happy together. Brethren, pray for unity of sentiment, unity of faith, and the unity of the Spirit in the bond of peace.

Satan in the garb of an angel of light.

Satan perceived that it would be convenient, and advantageous for him to have two suits of clothes. A suit of flaming, impurpled, and blackish red, was his raiment since he instigated the rebellion in heaven: this he wears at home. This is the garment that is emblematic of his wrath and cruelty against Elshaddai. He tranformed himself when he tempted the first Adam, and succeeded in felling him. The second Adam knew him, when he required him to obey his command, and worship him instead of the true God. The second Adam would die, rather than eat bread made out of a stone by the command of Satan. It was in his flaming, bloody, black-red garb that Satan appeared among the persecutors, both pagan and popish, lighting up the funeral fires of the Martyrs. But he soon found it necessary to have a suit of white.

descriptive of his cunning and hypocrisy; and he ordered white garments for his servants also, to wear upon certain occasions, when from home upon his expeditions. He met with reception in his white robe, angel-like, in many places where he would not have been received at all in his suit of flaming red-black, in which he took the lead at pastimes, Sabbath plays, in taverns, and horse-races. But in his white robe he had an early admittance into many a cathedral, and he appointed some of his servants to offices there. He, also, in his white suit, found his way into the houses of evangelical dissenters, though they profess to have a book which exhibits his devices. Notwithstanding all the watching that had been at the doors, he rushed in to the communion table, as he had done to the consecrated altar of the cathedral, and sowed discord between the minister and the deacons; and he himself undertook the managing matters between them, seated in his chair and vested in his white robe. He forced many to assume a profession, like tares of the field, and some also of his best beloved servants, who were utterly destitute of the love of Christ and the fear of God, he raised into the pulpit, while they were living in secret sins; but they all had a white robe, as white as the sepulchres of the Pharisees, covering all these things. Satan held these up to deceive before the eye of God, and all the terrors of eternity. To sustain them from fainting, he administered unto them his potions from the pitcher of presump-

tion, and hardened their consciences with the hot iron of hypocrisy, heated in the fire of hell. He taught them to persecute religion in the garb of an angel. Let us not give room to the devil in his white raiment! When he attempts to destroy the character of a brother, he assumes his white robe to do this, and not his murdering garment, pretending to vindicate the glory of God and the cause of justice, asserting that the cause of religion must be cleared; while all this time envy rankles in his heart, notwithstanding his fair pretences, as when the Jews delivered Jesus to be crucified. It was his white garment that Satan wore in the court of Caiaphas, when he charged the true God with blasphemy. This garb, also, his servant Judas wore when he displayed such zeal and sympathy for the poor, in the case of the ointment at Bethany. Let us obtain grace, that we may be able to recognise the devil in his white raiment, as well as in his old black-red garb. He is not so easily distinguished in his borrowed white, as in his own proper suit. Let us cleanse out hypocrisy. Such is our instruction.

THE END.

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